

Christian Courier

A REFORMED WEEKLY

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First Canadian single-faith TV station begins broadcasting



Program host and producer Darryl Konyonenbelt (centre) interviews a guest as the camera rolls at the Miracle Channel.

Alan Doerksen

LETHBRIDGE, Alta. — After running a "pirate" television station and crossing swords with the CRTC for several years, a church in Lethbridge, Alta., has succeeded in starting a legal single-faith TV station — the first one in Canada.

"The Miracle Channel," also known as CJIL, began broadcasting on January 14 at 6 a.m. The station's founder and president is Rev. Dick Dewert, who is also pastor of Victory Christian Fellowship in Lethbridge.

Dewert describes Victory as an independent charismatic church. Since it was started 17 years ago, the church has planted 50 other churches across Canada and 50 more worldwide.

Religious controversy

Television has been a key part of Victory's ministry for 15 of those 17 years, says Dewert. In the early 1980s, Dewert "got a vision" to start a Christian TV station, he says. But at that

time, the CRTC (Canadian Radio-television and Telecommunications Commission) forbade single-faith radio or television stations. Such has been the case since the 1920s, when religious radio broadcasters caused a controversy by openly criticizing each other's denominations and faith groups.

"They were vehemently attacking each other on air," comments Dewert. "There was an outcry."

To deal with the problem, "the CBC was created to facilitate religious broadcasters," says Dewert. "The CBC has long since left that mandate."

Only recently has the CRTC begun to change the rules for religious broadcasters, Dewert and his church have had to work hard to reach the stage of being able to broadcast.

Victory church started its TV ministry by purchasing time on local secular TV stations. But most of this was limited to Sunday mornings. "We were looking for a greater opportunity,"

says Dewert.

In early 1986, Victory church bought a 20-watt transmitter and started broadcasting programs without permission from the CRTC. At the time, the CRTC issued stern warnings to the church and threatened fines of up to \$200,000 a day if the church failed to stop transmitting, says Dewert.

Closing the door

Victory stopped broadcasting voluntarily before mandatory orders to shut down could be issued by the government, says Dewert. But other Christian broadcasters defied the CRTC and had their equipment seized by the RCMP, he notes.

In June 1991, the federal government passed legislation "virtually closing the door" to religious broadcasters, says Dewert. But when the CRTC held hearings that same year to discuss the issue of religious broadcasting, many people from the Lethbridge area protested in favor of Victory church. Partly because of this, the CRTC an-

nounced new hearings on the issue which took place in June 1992.

In 1992, Victory stopped broadcasting as a "pirate" TV station. Last year the church

finally got a broadcasting licence from the CRTC, and now the Miracle Channel is on the air.

(See related story on page 2)

Egyptian Christians arrested for selling videotapes

CAIRO, Egypt (NNI) — Christians here are alarmed by a new wave of government action against Christian groups and religious materials coming from abroad, observers told NNI.

Last month, police began raiding Christian bookstores in Cairo, arresting their owners and confiscating hundreds of U.S.-produced Christian video and audio tapes deemed not in line with the teachings of Islam.

On Dec. 11, Christian bookstore owner Magdy Armenious Abdel Mesih was arrested after he sold to a plainclothes police officer a videotape depicting the prophet Abraham.

According to guidelines issued by al-Azhar, a leading Islamic university in Cairo, Islam forbids the portrayal or imitation of the voice of God or any prophet.

Mesih was detained on charges of selling videotapes that had not been approved by the Egyptian censorship board. He was released on Dec. 27, after the Coptic Orthodox Patriarchate submitted proof that the "questionable" videotape had been produced legally under supervision of the Coptic Church.

While that case was in progress, Victor Yunan, owner of el-Mahabba Christian bookstore, was arrested and detained on December 20. Police confiscated 79 video tapes and 350 audio tapes from his store. Most of the tapes were produced in the United States and translated into Arabic.

Egyptian church leaders were shocked by the confiscation of these foreign tapes, many of which had circulated freely

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News

New TV station wants to be non-denominational

Alan Doerksen

LETHBRIDGE, Alta. — The recently-approved single-faith TV station is known by the call-letters CJIL, which some supporters say stands for "Christ Jesus Is Lord." But the call-letters were given to the station arbitrarily by the CRTC.

from the Crystal Cathedral. Canadian programs include some produced by Crossroads International.

In Lethbridge, Victory church and CJIL each produce 15 hours a week of programming.

Konynenbelt works with two local programs: "Say What you Think" and "Point of View." The first is a daily noon-hour, phone-in talk show. Konynenbelt hosts and produces the program, which deals with current events and local issues. "We want to keep it as mainstream as possible," he says.

"Point of View," which Konynenbelt produces and directs, highlights different denominations and other faiths in the region.

Another key local program is "The Miracle Club," a one-hour variety talk show that deals with topics such as current events, fashion and home improvement. According to Konynenbelt, it's not "a preachy type of program." Other local programming is being added.

Expansion plans

Right now, CJIL broadcasts to 40,000 homes representing 172,000 people in southern Alberta. The station plans to expand from nine to 17 staff members by summer, and is seeking a broadcast licence in Calgary.

But expansion depends on the operating budget and donations. Because of the type of licence it has, CJIL cannot carry advertisements. However, it can run logos of supporting organizations after programs, says Konynenbelt.

Most of the station's budget comes from donations and through purchases of programming time. The name "Miracle Channel" refers to a series of financial miracles which have helped the station get started. One "miracle" happened in 1992, when a stranger gave the church a \$50,000 cheque to help support its licence application. Another "miracle" happened when the station was able to buy a surplus CBC mobile studio for the relatively low price of \$50,000.

So far, nearly 300 supporters have pledged at least \$20 a month to the station, says Dewert. The station hopes to collect 65 per cent of its \$600,000-a-year operating budget from monthly donors.

CJIL is now broadcasting 90

hours a week and will reach full transmitting power by February 3. For Dewert, the station is a dream come true. "For 14 years I've dreamed of this day," he says.

A Christian radio station has already been started in Edmonton by Allan Hunsperger, CJIL's station manager. In the future, more Christian radio and TV stations may be on the horizon in Canada.

"We are the prototype, the test," says Dewert.

CRC reluctance

John Huizinga, co-pastor of Maranatha Christian Reformed Church in Lethbridge, has mixed feelings about the new

station. "Personally, I think Christians and the television medium don't mix," he says. "Faith understanding you get through fellowship."

But Huizinga says CJIL's single-faith approach is better than Vision TV's multi-faith approach. He comments that Rev. Dewert is "a very committed Christian pastor [with] a real passion for the Gospel."

Maranatha church has no plans right now to become involved with the station, although the church has discussed it, says Huizinga. But some members of Maranatha church are supporting the station through prayer meetings and support banquets, he adds.

The Back to God Hour, the TV and radio arm of the Christian Reformed Church, has been approached by CJIL to run programs, but "that is not part of their vision," says Huizinga.

Terry Greenfield, administrative manager for the Back to God Hour (based in Palos Heights, Illinois), confirms that its programs will not air on CJIL. The reason for that is "a format and target audience issue," he says.

The Back to God Hour prefers to air its programs on secular stations rather than Christian stations because its programs are meant primarily for a non-Christian audience, aged 20 and up.

Christian bookstore owners face trials in Egypt

...continued from page 1
around Egypt since the 1960s, they said. At least one of the confiscated videos, a film about the life of Jesus, had been shown dozens of times in local cinemas, and therefore had the prior approval of Egyptian censors, they added.

According to prominent human rights attorney Morris

Sadek, detention of the bookstore owners was illegal. While laws exist to regulate films shown in cinemas, "there are no specific laws regulating the production, copying and distribution of home videos" in Egypt, Sadek told NNI.

Although the bookstore owners have been released, "the case is not closed," said Sadek.

Both Mesih and Yunan will now stand trial for their alleged crimes. However, Sadek said he did not know if they would be charged with violating censorship laws, which carry a fine, or charged with producing and distributing films against Islamic law, which carries a five to seven year jail sentence.

Christians in Egypt told NNI that some tapes carrying Islamic messages also contain messages ridiculing Christianity which they found offensive. However, Is-

lamic audio and video tapes continue to circulate without any regulation, they said.

Observers noted that the December raids were the first time any such action has been taken against Christians.

Cover charge to attend church

In a separate recent incident apparently aimed against foreign Christians, members of a visiting delegation from the Netherlands-based religious organization Open Doors were surprised to discover they had to pay an entrance fee of \$3 per person to attend church services at the Coptic Orthodox Church of St. Barbara in Old Cairo.

A church cover charge was recently instituted by the Culture Ministry, ostensibly to help finance expensive restoration projects on historical church buildings which are also visited by tourists.

However, unlike similar entrance fees for foreign visitors to Muslim mosques, the cover charge on Christian churches makes no distinction between tourists seeking a snapshot and those seeking sincere worship.

Open Doors wrote an official letter of complaint to Culture Minister Farouk Hosni asking him "to withdraw this regulation requiring all foreigners pay an entrance fee without making a distinction for the aim of their visit."



Muslims gather in the open court of an Egyptian mosque before praying.

CC FILES



Darryl Konynenbelt

CJIL is based in the Victory church building and has nine full-time employees who represent different denominations. One is Darryl Konynenbelt, who is a member of Nobleford Christian Reformed Church, in the nearby town of Nobleford.

"A lot of people perceive it as a Victory channel, but it's not," says Konynenbelt. "It was Victory who started it."

CJIL's licence specifies that the station must have programming which represents faiths besides that of Victory church, Konynenbelt explains. This can refer to other Christian denominations as well as other religions. The station prefers Christian churches to buy programming, but if they don't, other religions will be able to buy time, says Konynenbelt. "It's not a station just for Christians. We feel you need that balance."

A mix of programs

Right now, several other churches are involved with CJIL, says Dewert. They are Baptist, Congregational, Mennonite Brethren and Evangelical Free churches.

At present, CJIL's programming is a mixture of 35 per cent American programs, 35 to 40 per cent Canadian ones produced elsewhere, and 25 per cent programs created at the station itself, says Dewert. The American programs include Jerry Falwell's "Old Time Gospel" Hour and broadcasts

News

Worldview professor becomes Toronto campus chaplain

Alan Doerksen

TORONTO — After several years of teaching worldview courses at the Institute for Christian Studies (ICS), Brian Walsh will be promoting a Reformed worldview as the new Christian Reformed chaplain of the University of Toronto. His appointment was approved at the January 25 meeting of Classis Toronto.

"The main focus of my ministry will be educational," says Walsh, who started his chaplaincy work in the beginning of January. "Bible study will be a very central part of my ministry." Walsh says he is "deeply concerned about biblical illiteracy."

As chaplain, Walsh will train volunteer leaders for Bible studies and start Christian worldview study groups.

"These should be action-oriented groups," Walsh emphasizes. He also hopes to develop support groups for graduate students and faculty.

'A referral service'

Although counselling is traditionally a main part of campus ministry, Walsh says he will act more as "a referral service" when it comes to psychological counselling. But Walsh will offer worldview counselling.

Although he now has an office at Wycliffe College, the University's Anglican seminary, Walsh will continue to teach one course at ICS, where he is



Brian Walsh

now an adjunct faculty member.

For Walsh, it is partly a homecoming to work at the University of Toronto. After becoming a Christian through the work of Toronto's Yonge Street Mission, Walsh was introduced to the Reformed faith and the Christian Reformed Church at the U. of T. While studying there, he was involved in St. Matthews Fellowship, a CRC ministry on campus.

Later on, Walsh became the first Christian Reformed campus chaplain at Brock University in St. Catharines, Ont. Walsh has also maintained close ties with Inter-Varsity Christian Fellowship (IVCF) for some 18 years. For three years, he was an associate staff member for IVCF at the University of Toronto's Erindale campus. Walsh's first book, *The Trans-*

forming Vision, was based on his campus-related work. As the new CRC campus chaplain at U. of T., Walsh will again have a close connection with IVCF.

With his chaplaincy work, Walsh will be closely connected with the churches of Classis Toronto. The ministry is supervised by the classis and supported by its prayers, says Walsh. He will be available to speak at the churches and share what is happening with the chaplaincy work.

Although he has connections with the Christian Reformed Church, Walsh attends the Church of the Redeemer, an Anglican church in downtown Toronto. "I'm not all that denominational," he says. But he adds that he has a Reformed worldview — "all of my ministry and writing has demonstrated that."

Even so, his ministry will not be limited to Christian Reformed students.

One major problem facing university students now is "a paralyzing fear of the future,"

says Walsh. Students are afraid of the high cost of education and of having no guarantee of a vocation after they graduate. He believes that campus ministry has the opportunity "to cut through that paralysis with hope." He sees the main purpose of university as "to help equip you for service in the world."

Conveyor of worldview

Walsh sees the chaplaincy as long-term work for himself. His commissioning service will take place on February 17 at 7 p.m. at Wycliffe College.

John Tenyenhuus, stated clerk for Classis Toronto and pastor of Rehoboth Fellowship Christian Reformed Church, describes Walsh as "a great conveyor of our Reformed life-view." Tenyenhuus, who has known Walsh for several years, says he is highly qualified for chaplaincy work.

Walsh will have a close connection to Classis Toronto, says Tenyenhuus. "He's there to be a resource person for the classis."

Walsh will report to the classis on his work and occasionally speak at the area's churches, says Tenyenhuus.

Commenting on Walsh's connection with an Anglican church, Tenyenhuus believes it is not a great difficulty: "This is not an issue at this time." Walsh's presence on campus will transcend denominations, says Tenyenhuus, and Walsh will be focusing on other students besides those who are Christian Reformed.

Gordon Pols, pastor of Clarkson CRC, Mississauga reported that there were no questions about Walsh's church affiliation at classis. The only question raised was his stand on homosexuality. Walsh told the classis that he "can and will advocate full consideration of the denomination's position" as recorded in the 1973 Acts of Synod.

Although Tenyenhuus will not be working directly with Walsh, he says "I will be his mentor as a pastor."

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Editorials

Preaching may address political issues

When the German theologian Martin Niemoller was asked what a preacher may say about politics in his sermon, he told the following anecdote:

In the 17th century, a pastor in Brandenburg walked home after the service with the pulpit Bible under his arm. It was unbearably hot. A hare, overcome by the heat, had fallen asleep between the tombstones in the church cemetery. When the pastor approached, the animal was too dazed to run away in time. The pastor saw his chance and aimed the heavy pulpit Bible at the hare's head. It was a direct hit! He picked up the hare and delivered it to the parsonage kitchen.

It so happened that the local baron, who did not like the pastor very much, brought a complaint against him to the duke of the region. His complaint was that the pastor had violated the baron's hunting rights. The duke scribbled

on the edge of the letter of complaint the following note: "Whatever the pastor can catch with his Bible, he may keep."

According to Niemoller, a preacher may apply the Bible to politics, if he can make a direct hit.

God's Word is wide

Hidden in the story, however, is the assumption that the Bible is not usually used for the purpose of killing a hare and that the baron's hunting rights are fairly well protected even if the pastor manages to "Bible down" the odd hare on a super hot day. The illustration seems intent on cautioning pastors not to get carried away with the idea of commenting on politics and other social issues.

That may have been a good point to make in Niemoller's post-Second-World-War Europe, but when we think of what is being preached from Christian Reformed pulpits today, we would think that such caution is not needed. CRC pastors are generally quite good at not mixing politics with preaching.

In fact, we might want to remind our pastors of the more encouraging tone embedded in the phrase: "Whatever the pastor can catch with his Bible, he may keep." If the Bible has a clear word that speaks on political issues, ministers not only may, but should, bring that word to the fore. They should certainly show in their preaching that the Word of God is as deep and wide as the world itself. Believers must be able to catch from the sermon that the Kingdom of

Heaven is bigger than the personal quest for salvation.

It's true, one won't find too many texts that address specific socio-political issues, especially not when these issues are complex. And heaven forbid that preachers in their preaching should get involved in party politics and other divisive strategies, or that they use the Bible as scaffolding for their pet topics. But the Bible does give some pretty straightforward direction on how to treat refugees, what to think of racism and how to treat the environment. There are all kinds of evil forces at work in our society that need to be exposed by solidly exegetical preaching.

His life spoke volumes

It's helpful to know from Niemoller's life how he put his own advice into practice. During the Second World War he took a courageous stand against National Socialism and its theory of Arian supremacy. We may assume that he brought this out in his sermons. He fought for the freedom of the church over against the encroachment of the Nazi state, and, because of his fearless opposition, ended up in a concentration camp from 1938 to 1945. After the war he became an important leader in the Lutheran Church of Germany.

Niemoller apparently believed that the Bible had plenty to say about racism and totalitarianism. And as far as his ministry was concerned, he decided to keep what the Bible could catch! **BW**

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Learning to be content in all circumstances

One of the plagues of modern living is the belief that we must avoid pain and suffering at all costs. Happy-ending movies; advertisements that promise escape, freedom and relief; insurances that want to protect you against all mishaps; and social morés that emphasize pleasure over responsibility — all conspire to persuade us that we must try to control pain and remove suffering.

The upshot of this mentality is that we wear ourselves thin trying to be happy and we do not want to dwell too long on other people's suffering either.

A Buddhist book called *Lovingkindness: the Revolutionary Art of Happiness* addresses this modern phenomenon. It seems that Christians, too, can learn from what the author, Sharon Salzberg has written. In it we read: "The path to true happiness is one of integrating and fully accepting all aspects of our experience.... This unity, this integration, comes from deeply accepting darkness and light, and therefore being able to be in both simultaneously.... We must move from trying to control the

uncontrollable cycles of pleasures and pain, and instead learn how to connect, to open, to love no matter what is happening."

Of course, we have to be discerning when we deal with Buddhist teachings. According to Buddhism, pain and evil are part of the darkness that we must accept; whereas Christianity distinguishes between evil, which we must oppose, and pain, which we may have to accept. Yet there is wisdom in the Buddhist's advice to integrate all aspects of our experience and not go on a suffering avoidance campaign.

The Apostle Paul wrote something similar in Philippians 4:12,13: "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want." To this he adds: "I can do everything through him who gives me strength." The latter part shows where the power comes from to accept both pain and pleasure. That's of ultimate importance, of course.

But are we right in suggesting that Buddhists do a better job of teaching people to live simpler lives than do Christians? **BW**

Story/Letters

The postman carries love

Norman Johns

About 15 years ago my mother passed through several crises simultaneously. A hip operation was unsuccessful and left her semi-crippled. At the same time she and my father were drifting apart. (Had they been 30 years younger they might have gotten a divorce.)

My mother had to be hospitalized for her physical and emotional problems, and my father was at his wit's end trying to cope.

In desperation he wrote me that when he went to see my mother at the nursing home, he and she had little to talk about. Even before this time of crisis the two had become virtual hermits, rarely leaving their house. My father's request was that I write them letters so that they would have something to talk about.

I tried to make every-day events seem important, often writing such things as: "The fruit trees have flowered and dropped their petals and the ground now looks like it's covered with pink snow."

Lonely homes

After my mother recovered enough to go back home, I continued writing, but less often because I took my family to visit them every month or so. I thought my days as a correspondent were pretty much over.

Then my father died.

My brother, sister and I had to come to some decision: What was best for Mom? She couldn't take care of herself. Should she move in with one of us? She had always said she didn't want to do that.

There was enough money in the estate to have her live in a "convalescent home" and she chose to move into one near my sister. But no matter how often my sister went to see her, that home could be lonely.

Time for me to get out my pen. It was up to me to fill in the gaps between visits with my letters. Time to let the postman carry love again.

The 'golden' years

I didn't know then, but my pen was about to open other doors.

A friend at work mentioned that he was writing to "penpals" in various foreign countries. The idea intrigued me. When I was much younger I was not one of those kids eager to correspond through those penpal clubs often sponsored in elementary schools. Now I began to face some facts about myself. I loved to travel, but my income prevented me from straying very far very often. It looked as if my only contact with people beyond the seas would have to be with pen and postage.

Look at it this way, I told myself. Retirement is on the horizon. What are you going to do with those years often called "golden"? Get a part-time job? Maybe. Read more? Probably. One thing

my father did not learn was that retirement years should not be spent in self-imposed exile from the world. Rather than contracting one's horizons, one can expand them.

I was committed. Now I have friends in Norway, France and Australia. I can even count a Catholic priest in India as a friend.

Be yourself

Sadly, of all the things we are taught at school, there are no classes in letter writing.

I've learned that letters to friends don't have to be grammatically perfect. Your high school English teacher is not going to read them. The best advice is: just be you. That's all anybody cares about.

Think about one incident around which to build your letter. Think of how you felt, how people and things looked, and what people said and did. One Saturday afternoon I took a long walk on the country road near my house. That was the basis for my letters overseas. Tell how a blue jay followed you, hopping along the ground as you watered your lawn. Look for something in your city block or on your country lane that you have never noticed before. Then describe it to your friends overseas.

If you can't fill the page any other way, send along jokes you hear on TV or ones that you read in magazines.

Cut out clippings from the newspapers on subjects of interest to you or subjects relating to the interest of your overseas friends.

Someone remembers you

Dr. Jack Downing was quoted as saying "Two things kill people. Fear and lack of love."

Put another way, if there is one bit of comfort we all seek, it's to know that someone is thinking about us. Your letters, either to your relatives or to friends halfway around the world, say: "I'm thinking of you." The letters you get in return say the same thing.

I can't say that the letters I wrote to my parents when my mother was going through the worst crisis of her life made the difference between recovery or not. My mother rarely writes, but if I'm a couple of days late, she may pen a letter asking me to write.

As for writing to my new friends, I'm looking forward to the years when I won't have to drive my car onto the company parking lot before the boss. I'll have more time for my friends and will even have time to pick up a few more. Give it a try.

Let your postman spread your love and bring some back in return!

Norman Johns is a pseudonym for a free lance writer who lives in Carpinteria, Calif.

Suspects poem not found on Russian soldier

You published a beautiful poem entitled "An atheist soldier finds God" in the Jan. 19 issue of CC. The caption read that this poem was found "some years ago on a young Russian soldier killed in action in Aghanistan. His name was Alexander Zatsepa."

I'm afraid that this is a fake. At least, I remember reading a Dutch poem more than 45 years ago that is remarkably similar. This is as much as I remember:

*O God, ik heb nog nooit
een woord tot U gesproken.
How do you do?
Is nu het ijs gebroken?
O God, men zei dat U niet bestond.
Hetgeen ik, dwaas die ik was,
geheel aannemelijk vond.
Bij't springen van een bom
zag ik uw macht.
Ik heb hun leugens
overdacht diezelfde nacht.*

[Editor's translation:

*O God, I have never before
spoken a word to you.
How do you do?
Has the ice been broken now?
O God, people said that you did not exist,
Fool that I was, I found that acceptable.
When a bomb exploded,
I saw your might.
I have rethought their lies
that very same night.]*

At that time it was said that this poem had been found on the body of an American soldier who fought in the Second World War. Already then I found it a little suspicious.

My gut feeling is that the poem's circumstances were an invention, but I have no proof.

John Versluis
St. Catharines, Ont.

Editor's note: Thank you for drawing this to our attention. As stated in the Jan. 19 issue, the poem was submitted to us by one of our readers.

Let's all shed a tear or two

James Kwantes's opinion piece "A View from B.C." (CC, Jan. 5) is not terribly helpful in the present unity debate. It does not contain anything that we haven't read or heard through the national media, and is altogether devoid of new and constructive ideas. In fact, the entire article is rather negative and short-sighted.

One of the first grievances voiced by Kwantes is that confederation is costing British Columbia money. But who is to say that B.C. will not be a have-not province 50 or 75 years from now (and thus need our charity)?

Furthermore, Kwantes's observation

about Sheila Copps shedding tears in the House of Commons over the national unity issue strikes one as being somewhat churlish, if not cynical. (Or is Mr. Kwantes simply displaying his political colors here?) Perhaps we ought all to shed a tear or two over the present political state of this country.

Clearly, Canada has come to a critical stage in its history, but articles of the kind in question are of no service to our country. Surely, Canada and its people deserve better people.

G.H. Gerrits
Coldbrook, N.S.

Education

Students debunk preoccupation with security

It seems that students at Bulkley Valley Christian Secondary School are not too impressed with precautionary measures that many others deem necessary in contemporary society. As evidence we offer a short report and a cartoon, taken from the Fall 1995 edition of the school's communication booklet *Wordsmiths*.

First a report by Nathan Penner:

Locked lockers oppose honest atmosphere

BVCS has a very positive atmosphere, says Principal Vroon. According to Secretary Spykma there have been no thefts this year, to the best of her knowledge. Furthermore, she says that students bring money, watches, calculators, jewelry, etc., to the office. She says that students hand in things you

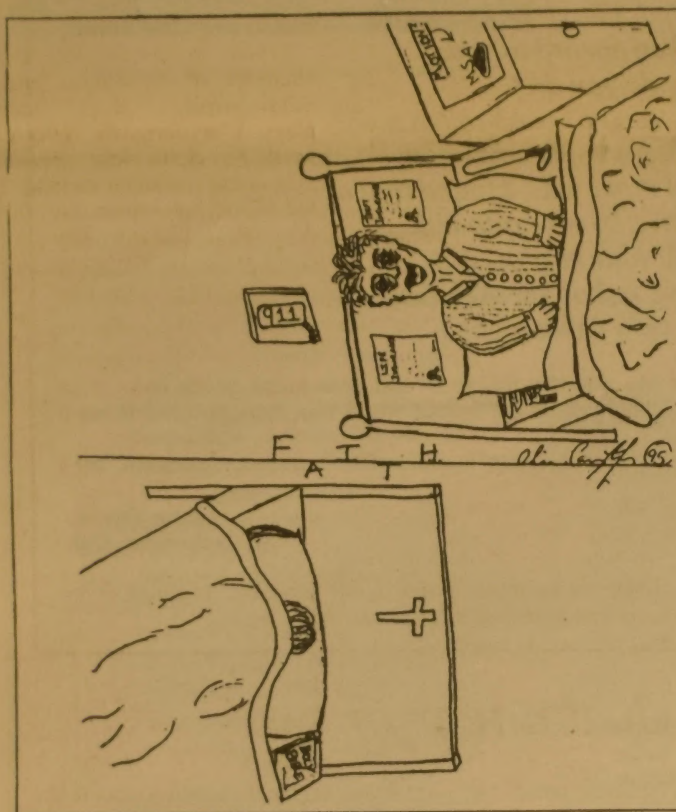
would expect them to keep. An indication of this are the various items displayed in the window of the office which have been turned in by students.

At a Christian school, honesty, trust and responsibility are promoted.

The rule that lockers must remain locked seems as though it opposes the overall attitude of the school body. By locking everything up aren't honesty, trust and responsibility cast into suspicion? We wonder whether or not it is time we seriously consider making locked lockers an option rather than a requirement.

God gives his beloved sleep

In the same issue there appears the following cartoon by Oliver Carrington:



Master teachers

EDUCATION

Alyce Oosterhuis

The first week of The King's B.Ed. students' encounter with the program's "master teachers" is almost over. For a week, our student teachers were led in devotions, Bible curriculum, teaching methods, journalling, cohort building, and evaluative exercises by two experienced, practising teachers.

The days proved to be exhausting, with the 9 to 5 demands of active learning and doing, not unlike a typical classroom-teacher's working day.

In the evenings students had to find the time to prepare Bible stories for telling, topics for teaching, units for actual delivery. At the week's conclusion, students invited the master teachers and the B.Ed. profs to join them for dinner. If this becomes a regular feature of the week's end, it will mean seven more Friday dinners in the next months as master teachers in math, music, social studies, science, arts, physical education and language arts practise their crafts with our students.



A step closer to the 'real world'

How successful was this first of eight week-long sessions? Students appeared to have been inspired by the enthusiasm and sensitivity of the two teachers. They were impressed by the level of organization and planning that were required for a week's activity. They saw their teachers as role models worthy of emulation.

The level of comfort created in the college classroom throughout these days provided them with the courage to take risks and with the hope that someday they, too, will be able to create a similar comfort zone for their elementary school students. They also felt that this exposure to classroom teachers brought them a step closer to the "real world" and away from the sometimes too theoretical college world.

A faith experience

But what stood out most clearly for them was the experience as a spiritual exercise; a faith journey with their classmates and colleagues. Beginning this sequence of weeks with the Bible curriculum appears to have been an experience akin to opening each day with devotions.

At the conclusion of the week some incidental learning also occurred. When one of the master teachers was admitted to the hospital with abdominal pains, it underscored the fact that even master teachers agonize and struggle, and may at times feel burdened by the expectations of their profession, their community and themselves. It is not an uncommon phenomenon to feel so burdened, especially in our Christian schools where teaching is described as a calling to practise one's religious craft.

Alyce Horzelenberg Oosterhuis teaches education and psychology at The King's University College in Edmonton.

Hulst named head of international Christian higher education group

Marian Van Til

GRAND RAPIDS, Mich. — The current president of Dordt College in Sioux Center, Iowa, Dr. John B. Hulst, will take over as head of the International Association for the Promotion of Christian Higher Education (IAPCHE) on September 1 of this year, reports the latest issue

of "Contact," the organization's newsletter.

Hulst retires from Dordt's presidency on June 30 and will replace Dr. Paul Schrotenboer as IAPCHE's executive secretary.

Hulst has been at Dordt since 1968, first as college pastor and an instructor in theology, then as dean of students, as vice-president for student affairs, and, since 1982, as president.

Hulst is also active on the executive committee of the Reformed Ecumenical Council (REC) and chairs a taskforce which is studying the possibility of establishing a Reformed university in North America.

IAPCHE says its goal is to bring together and "intermix" Christian scholars, educators and administrators from around



Dr. John B. Hulst

the world to discuss higher education in the light of God's Word. The group was founded on, and most participants work from, a Reformed worldview.

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Film Review

Media/Arts

Jane Austen epitomizes, satirizes the Age of Enlightenment

Marian Van Til

Sense and Sensibility

Rated PG.

Stars Emma Thompson, Hugh Grant, Alan Rickman, Kate Winslet, Greg Wise, Gemma Jones, Robert Hardy, Elizabeth Spriggs, Emilie Francois.

Written by Emma Thompson, from the novel by Jane Austen. Directed by Ang Lee.

Sense and Sensibility, based on Jane Austen's first published novel, comes hard on the heels of both a serialized BBC television production of *Pride and Prejudice* shown a few weeks ago on A&E (the Arts and Entertainment cable network), and a film version of *Persuasion* which appeared last fall (CC, Nov. 24, 1995). In addition, we can expect yet another Jane Austen story, an adaptation of her last novel, *Emma*, to appear this fall in both film and TV versions.

Yearning for moral stability

There's no doubt that the 18th century works of this first, great, female English-language novelist make excellent vehicles for film. But the sudden rediscovery of Austen betrays a yearning, I think, for something beyond good story-telling and witty dialogue (which, admittedly, are often in short supply at the movies).

Austen's English world was one in which people knew what was expected of them, familiarly, socially and vocationally. Though it was a universe fast becoming secular, it was still one of moral certitude and civility, both private and public. If that sounds constricting, if not unjust, it was, especially for women. But it was also comfortable and comforting.

As such assurances and stability have disappeared from our chaotic, amoral world, the yearning for it has increased in proportion. Any one Jane Austen film guarantees you virtually all of the following: a morally grounded story in which the characters know right and wrong and accept the con-

sequences of their actions; romance, with obstacles, of course, but with a happy ending; funny, satirical jabs at the pretensions of the British upper and middle classes; strong familial relationships, especially between sisters; one or more each of female and male characters to whom you can relate and whose happiness you come to care about; beautiful, if formal, use of the English language,

things, like, say, the Napoleonic wars, the loss of the American colonies or the "troubles" with Ireland. Perhaps that's another reason for the filmed stories' current popularity. They are an elegant, though intelligent, form of escape.

Sense and Sensibility was written when Austen was barely 20, but not published until 1811 when she was 36 (she died at 42). While this film version is

their home so that a son and his conceited wife can use it as a second residence. Against his father's desire, the son gives his mother and sisters virtually nothing.

To make their way in life, then, (and to support their mother) Elinor and Marianne need husbands not only of good standing, but good fortune. If the search for an appropriate husband is a common theme in

of those men. The marital matches of Austen's protagonists never hinge only on wealth and status, nor on romance alone; there must be a fundamental respect and compatibility of character which blossoms into love — before, not after, the marriage.

In a fashion typical of the Age of Enlightenment, a balance must be found between *sense* — prudent, pragmatic rationality — and *sensibility* — impulsive, passionate feeling.

Elinor's embodiment of "sense" and Marianne's of "sensibility," along with the satirically observed nonsense and insensibility of the "well-born," provides both the film's comic and poignant moments.

Studying character

Trying to discern the true character of the suitors adds mild suspense. Hugh Grant plays a mysteriously reticent, would-be cleric who appears only at the beginning and end of the movie but whose character dominates Elinor's thoughts. Greg Wise is the gregarious, too-charming Willoughby, who turns Marianne's pretty head. Alan Rickman plays a somewhat older army officer whose passion for Marianne smolders unexpressed.

While all the acting is excellent, Thompson's self-effacing, often bemused Elinor carries the film. And Taiwanese director Ang Lee imbues the film with a peculiarly appropriate Asian sense of proportion and quietude.

Sense and Sensibility suffers only in comparison with *Pride and Prejudice*, and then only because the latter was based on what may be Austen's best story.



Emma Thompson (right) in a scene from *Sense and Sensibility*

spoken in complete, intelligent, and quite often witty sentences; excellent, nuanced acting from whole stagefuls of British, classically trained actors and actresses; elegant cottages and splendid estates with exquisite yards and gardens; minute attention to visual detail and historical accuracy in settings and costumes.

No intrusion of political realities

Austen was a keen observer of human nature and her stories are essentially about relationships within the middle and upper classes, told from the point of view of at least one strong, intelligent woman (there is usually one character who is Austen's alter-ego). In that, these stories feel peculiarly modern. Character development rather than "action" propels the plots.

That also means that Austen is unconcerned with things happening in the world beyond those relationships — little

nearly flawless, it is not as emotionally satisfying as the BBC's *Pride and Prejudice* simply because this story isn't as good. Austen's comparative immaturity shows itself here.

That said, the eminent actress Emma Thompson, who not only stars as Elinor but who wrote the screenplay, did a bang-up job of adapting the novel for the screen. Thompson has comedic gifts (and some experience in comedy), though she's so good as a dramatic actress that the comedy has taken a back seat. Some of it comes out here, however, and her screenplay makes the most of the story's potential for humor.

Needed: prosperous, loving husbands

The story centres on two sisters, the prudent Elinor (Thompson), and the impetuous Marianne (Kate Winslet). Because the law did not allow women to inherit property, when their father dies, his wife and three daughters must vacate

Austen, it was necessitated in her time by the fact that an honorable unmarried woman, but for the charity of male relatives, would quickly become destitute. And, of course, there was also a social stigma against "spinsters."

Balancing reason and passion

The problem for Elinor and Marianne is not a lack of well-heeled single men in their lives, but of discovering the character

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Church

Martyred pastor planted seeds of change

ORLANDO, Fla. (CCCI) — The organizer of an historic, interdenominational fasting and prayer gathering in Los Angeles in November says the murder of one of the event's speakers in Cali, Colombia, won't stop the transforming power of God.

"If anything, the brutal assassination of Dr. Julio Ruibal, in what was the cocaine capital of the world, will only intensify the commitment of Christians to fast and pray more than ever," said Bill Bright. "Dr. Ruibal courageously planted seeds of faith which dramatically effected the reputation of Cali as a purveyor of illicit drugs to America and the world."

Bright is the founder and president of Campus Crusade for Christ International.

Ruibal was gunned down en route to a December 13 minister's meeting in a Cali area church. A Ruibal Foundation spokesperson in Miami says Cali police have a video and photos of two motorcyclists taken by Ruibal and his bodyguard during an earlier attempt on Ruibal's life. The spokesperson said Ruibal received threats on his life daily and was told that he would die in December.

One of Ruibal's children travelling with him and his bodyguard to the minister's meeting said Ruibal insisted on

stopping 1 1/2 blocks away and ordered them to proceed to the church to park the car. Ruibal was later found lying along the road, shot in the head.

Ruibal told participants at the November gathering in Los Angeles that he believed similar gatherings of up to 50,000 praying Christians in Colombia contributed to the collapse of the Cali drug cartel.

"By 6 o'clock the morning after one all night prayer gathering," said Ruibal, "we knew something was different." Police reported that the average of 150 murders on a long weekend in the city dropped off to none at all.

"Shortly thereafter," said Ruibal, "one by one, leaders of the Cali Cartel were jailed until it was virtually dismantled." He concluded, "There may still be some drug trafficking, but Cali will no longer be the drug capital of the world."

Cali was a city corrupted by tens of billions of dollars in drug trafficking. The Ruibal spokesperson said the murder suspects, still at large, were reportedly paid to kill the widely respected minister for the sum of \$20.

"Julio Ruibal is a martyr not unlike the early apostles," said Bright. "He left us with a powerful example of uncommon courage for Christ."

Yale divinity school charts new course

NEW HAVEN, Conn. (EP) — Yale University will reduce enrollment and faculty at its Divinity School in an effort to rebuild its reputation. Yale Provost Alison Richard announced that the graduate school would retain its primary mission of training students for ordained ministry rather than following the trend toward strictly academic study of religion.

A review committee recom-

mended that the divinity school reduce its student body from 350 to 280, allowing the school to be more selective in its admission policy while still meeting class size goals. The committee also urged aggressive recruiting to increase the size of the student applicant pool. Yale Divinity School has been accepting about 80 per cent of applicants in recent years, a far higher acceptance rate than other Yale schools.

Wycliffe gives 400th translation of the New Testament to native group

PORT MORESBY, Papua New Guinea (EP) — Wycliffe Bible Translators passed a milestone recently when they completed their 400th translation by the New Testament and presented it to a native group in Papua New Guinea.

The Barai natives, a group of people who live in southeast Papua New Guinea near the Owen Stanley Mountain Range, were the recipients of the new translations, according to the German news service Idea.

Morris Are, a native of the Barai people, said, "If we read the Bible in English, our people do not understand the texts. However, if we read to them in their mother tongue, the message speaks to their hearts."

Wycliffe Bible translators, named for 14th century English theologian and Bible translator John Wycliffe, have translated portions of the Bible into more than 2,000 languages. Currently, more than 6,700 languages are known to be spoken throughout the world.

Wycliffe estimates that another 1,000 translations are needed before the Bible will be in a language readable by every nation.

Sierra Leonean Christians give gospel credibility

FREETOWN, Sierra Leone (CRWM) — While the world is watching efforts for peace in Bosnia, Paul Kortenhoven and his Christian Reformed Church missionary colleagues witness human rights violations in this West African nation that continue to go largely unnoticed.

Paul and Mary Kortenhoven, Roger and Yvonne Kraker and Jan Disselkoen have all been back in Sierra Leone since late last year after having left because of intense fighting.

Amnesty International has accused both sides of the conflict of violations against civilians. Medecins Sans Frontiers (Doctors Without Borders) tried to get this message out to the world with a full page ad in the December 16 *London Times*. "They're ripping out tongues, gouging eyes and hacking off hands. Christmas in Sierra Leone," the ad read.

Doctors Without Borders explained that armed groups vying for control of the country maim people to encourage them to leave their homes, and there are reports that some civilians have been blinded to prevent them from seeking help.

A bloodless coup on January 16, in which Captain Valentine Strasser amiably left the country in the hands of Brigadier Julius Amaada Bio, may or may not bring peace and an end to the atrocities. An election is scheduled for February 26.

Meanwhile, the CRC missionaries have been pleased with the progress of Christian Extension Services, the indigenous relief group now ably supervised by Sierra Leoneans.

"I know my colleagues are capable and committed Christians; they have proved themselves by staying and doing necessary works of mercy in Christ's name," says Kortenhoven. "The credibility of the gospel is high because of them."

Progress despite war

CES is helping two villages construct gravity water systems which will deliver clean water to more than 3,000 people, building a 24-foot bridge over a stream to ease transportation of goods and services into one area, and helping another village rehabilitate its clinic.

Sierra Leonean evangelists are making progress as well. Worship services in 20 villages had an average attendance of 1,150 people in December, with nearly 200 children enrolled in a children's church program.

"The world should know what is happening here," he stressed in a letter to supporters, urging them to write their congressional representatives. "International pressure on the government concerning human rights being violated in Sierra Leone is necessary before there can be a peaceful settlement to this horrible conflict."

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Church

Sparing the rod

"He who spares the rod hates his son, but he who loves him is careful to discipline him" (Prov.13:24, NIV).

Many people think that the saying "Spare the rod and spoil the child" is found in the Bible. In fact, however, it is not. The closest thing to it that you will find in the Scripture is in this verse from Proverbs.

It is a verse that does not sit well with many people today. The recommendation of corporal punishment which we find in Proverbs and elsewhere in the Bible is something we find difficult to take. In light of the terrible cases of physical abuse which we so often hear about (or have personal experience of), it seems that the last thing we need is the Bible telling us with divine authority that parents can legitimately discipline their children by hitting them with a stick.

As a result, many have sought to argue that the Bible does not really say that at all. Passages like Prov. 13:24 really don't justify corporal punishment, they say; these passages really mean something quite different.

For example, I have a good Christian friend who argued some years ago that all such passages in the book of Proverbs are really meant to be understood as the utterances of a fool, and that they are corrected by the sayings of the wise man. In other words, the verse we have quoted has a status comparable to the words "There is no God" in Ps. 14:1. I must confess that I have never found that argument persuasive.

Punishment or guidance?

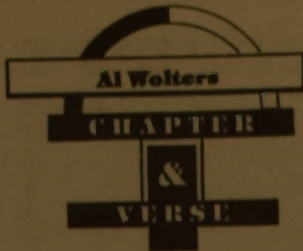
It is more popular nowadays to get around the difficulty by making an appeal to the meaning of the Hebrew word translated "rod," namely *shebet*. This word doesn't really mean a stick that you hit someone with (we are told); it is rather the word which describes the shepherd's staff, which was used not to *punish*, but to *guide*.

Unfortunately, this attractive explanation of the Hebrew word is entirely without foundation. The Hebrew word *shebet* is often used to refer to an instrument of punishment, not only in the hands of parents (see also Prov. 22:15, 23:13), but also in the hands of masters (e.g., Exodus 21:20), military victors (e.g., Micah 5:1) and God (e.g., 2 Sam. 7:14).

It is true that shepherds carried a *shebet*, but the word refers not to his staff or crook, but to the club which he carried to ward off wild animals. When Ps. 23:4 speaks of "the rod and staff" of the heavenly Shepherd which comfort the believer, the first of these two nouns is *shebet*, which comforts by providing protection from wolves and bears. In fact, in some places the word *shebet* is appropriately translated "club" (e.g. 2 Sam. 23:21 in the NIV).

We need to face squarely the fact that the Bible does not condemn corporal punishment. That does not mean that we condone the physical abuse which many children suffer at the hands of their parents. Far from it, we are called to protest against it with holy outrage.

But it means that we define abuse in terms of the transgression of the biblical requirements of love and mercy, justice and evenhandedness — and not simply in terms of the use of physical force. As so often, the abuse of something does not rule out its proper use.



Al Wolters teaches Bible and classical languages at Redeemer College, Ancaster, Ont. As a child he was often disciplined by the application of the "matteklopper" (carpet beater) to his behind.

Alberta Bible college is 'launching pad' for Christians

Gordon Legge

STRATHMORE, Alta. — When Covenant Bible College began looking at its mission in the late 1980s, it wanted to find a niche for itself that set it apart from other Bible colleges.

Eventually, it established a one-year "discipleship" program to equip young adults to be active in the world as Christians, regardless of whether they were educators or engineers, homemakers or house-builders.

"There are very few one-year programs targeted at laypeople," president Neil Josephson said during an interview while touring the new campus at the former site of a youth detention centre. "The mission we have for a lay-oriented faith development program is unique."

New location too

Last fall the college moved from Prince Albert, Sask., where it was located for 50 years, to Strathmore, Alta., a town of 5,000 a half-hour drive

east of Calgary on Highway 1.

The college now has five acres of land encompassing 60,000 square feet of building space covering classrooms, a library, computer labs and four "cottages" housing 22 students each. About 60 per cent of the students are from the U.S.

The college was started in 1941 as a place to train missionaries for the Evangelical Covenant Church of Canada. The Covenant Church is a small denomination of Swedish origin with 300,000 members worldwide and about 1,200 members in 20 churches in Canada, including four in Alberta. It has a strong missionary emphasis.

During the 1980s, it found that its traditional Bible college mandate wasn't attracting students anymore. Enrollment and finances were languishing. So in 1990, Covenant shifted its focus.

"My ministry passion is to see every person who is a believer make a difference in the world by living out his or

her faith in a changing world," says Josephson, who has been president since 1988. The answer to bringing about change in the world is not a matter of equipping more and more pastors, he adds. It means helping the hundreds of thousands of Christians in the country become more effective in living out their faith in the every-day world.

'Not a destination'

Covenant's program has three components: Spiritual formation, biblical knowledge and Christian ministry. "All three legs have to be on the stool, or it will be pretty tippy," says Josephson.

Covenant's proximity to Calgary gives students a chance to avail themselves of the many church programs throughout the city. "We're not just an academic community," says Josephson. "We call ourselves a learning community. We consider ourselves as a launching pad, not a destination."

Cuban government closes Canadian-owned seminary

Dan Wooding

GARDEN GROVE, Calif. — A Canadian-born missionary to Cuba, who was arrested, imprisoned and then deported from the island just over a year ago, has launched an appeal to the Christians of the world to help fight the recent closure of a Cuban theological seminary.

Rev. David Faust, who heads Cuban outreach for ASSIST Ministries, has appealed to Christians in North America to protest the closure of Buenas Nuevas (Good News) Seminary in Cifuentes, Las Villas.

Blatant rights violation

"This is a blatant violation of religious rights," says Faust, who is based in Miami, Florida. "I would like believers to respond with intercessory prayer and letters of protest on behalf of the Cuban church."

Faust explains that the Cuban government had allowed the seminary to function for only two years and then confiscated it several months ago. "During the early '90s, dorms for 200, a large kitchen and dining room, a carpentry shop and classrooms were built during an 'ap-

parent openness' to the church by the government. This facility was also used extensively by many other denominations for retreats and camps for all ages."

The seminary was located on a five-acre farm and was the centre of operations for the Good News Pentecostal churches in Cuba. "The property is owned by Len Hearn, a Canadian, who purchased it in 1959," said Faust. "He gave the power of attorney to a Cuban woman who had administered it since 1967. But she died in June 1995, and that is when the government saw an opportunity to confiscate the property."

Hearn, who lives in Mexico, travelled to Cuba to "try and transfer the personal ownership of the farm over to the Good News Organization, which is a legally recognized religious group in Cuba that has carried on the church and farm for many years and more recently, the operation of the seminary. They also have several other churches in other cities."

Faust, a veteran missionary who has also served as a pastor in the drug-infested city of Medellin in Colombia, says,

"During his visit, Len Hearn presented the legal documents of Canadian ownership, working with a lawyer from Cienfuegos and the president of Good News. This lawyer specialized in handling affairs for foreigners. However, as the days passed, the attorney presented obstacles which made it obvious that he had received orders not to co-operate."

False witnesses

"The Cuban authorities in Villa Clara Province also produced 10 false witnesses to declare that another person (not a Christian believer), had been administrator of the farm."

Faust stated that on Dec. 6, the Ministry of Agriculture arrived to take an inventory, and on Dec. 16 the government confiscated the property. "Besides being a blatant violation of religious rights, this is also an insult to an elderly Canadian citizen whose country has continued to support the government of Cuba for 37 years," declared Faust. "Len Hearn is appealing to the Canadian government and to the Canadian consuls in Mexico and Cuba."

Feature

The James boys who reformed

Cecil E. Burridge

He had been known as a train robber and man of violence and had formerly been a member of the notorious Jesse James gang. His name was high on the list of wanted men, along with his infamous leader. Law enforcement officers constantly sought to trap him and his outlaw companions. Eventually he was captured and sent to the Minnesota Penitentiary for a long term.



Coleman Younger, while serving time in a penitentiary

Amazingly, he was also captured, heart and soul, by Jesus Christ in an impoverished tabernacle (probably a tent). It happened at Lee's Summit, Missouri, one August evening just after the turn of the century.

When an evangelist preached the salvation message of Christ, Coleman Younger walked forward in the presence of 1,000 worshippers to make a public confession of his new-found faith.

As the revival meeting of the Christian Church of Lee's Summit lulled and the song of invitation was sung, the former outlaw, inspired by the religious fervor of the occasion and no longer able to resist the pull of the Cross, gave his heart to the One who died for him.

As he walked down the aisle, the singing did not falter when the congregations realized who the big man was, but a wave of applause temporarily drowned out their voices. Old friends in front tucked their song books under their arms, clapped their hands in fervent gladness and shed a few tears of joy, as the Holy Spirit made his presence known throughout the tabernacle.

The last line of the song was followed by shouts of "Amen" and "Praise the Lord" as people thought back to the days when Cole Younger lived outside the laws of both God and humankind. As he went to the altar rail that night, the former outlaw carried with him 28 bullet wounds acquired during his stormy career. He had once been the right-hand man of Jesse James, but now the pendulum of his life was swinging the other way and he became Christ's man. His reckless spirit had surrendered to obedience to the law of God.

In seven seething and violent minutes on September 7, 1876, Cole, Bob and Jim Younger, along with Jesse and Frank James, Charlie Pitts, Clel Miller and Bill Stiles tried to rob the First National Bank of Northfield, Minnesota.

The undertaking was disastrous for the gang. The irate citizens of Northfield killed Miller and Stiles in the street. Pitts was killed during the pursuit, and all three of the Younger brothers were wounded and captured. Only Jesse and Frank James escaped unharmed.

Sentenced to prison, Coleman Younger served 27 years and was pardoned in 1903. He had "paid his debt to society." Now on this eventful night, the ex-bandit believed that Christ had paid for his sins. The evangelist closed the service with prayer and invited Younger's friends to remain and shake hands. There were 1,000 people at the meeting. One thousand remained.

A tough life changed

In 1934 a man lay dying in a Denver hospital. At 83, Alexander Adair had suffered a stroke and the infirmities of old age were drawing his colorful life to a close. As he spoke of his past life, he confessed that he, too, had once been a member of the notorious Jesse James gang. But he also said that God had forgiven him for his past crimes and evil ways.

Adair had run away from home at age 11 and joined his brother Mortimer, who had also run away. After spending some time as a female impersonator in a theatrical troupe, a mule "skinner," a stage driver and pony express rider, Alex and his brother joined up with the James boys.

The Adairs were not among those who had participated in

the James gang's attempted Northfield robbery, but young Alex did take part in the Muncie, Indiana, train robbery with the gang. He was later arrested in Kansas City as a jewel robber and was imprisoned. After his release he went to Emporia, Kansas, to join his brother, who now lived a peaceful respectable life as a grocer.

At a Salvation Army meeting in Emporia, Alexander Adair gave his life to Jesus Christ and was converted to a life of



Jesse James in 1875, at age 28

righteousness. It was his belief that Christ wanted to use him to lead others to the Savior. And so, in due course he opened a Mission in Denver, Colorado. Among the mission helpers was a girl who became his wife. Although Alex and his wife named their son Jesse, after the leader of the James gang, the boy was no criminal; he grew up to become a Kansas police officer.

Because Jesus Christ had intervened in Alex Adair's life, the one-time outlaw became a man who was respected and loved. Many came to know his new kindness and charity, and some were converted through his tireless witness. As the Apostle Peter once said, "Of a truth, I perceive that God is no respecter of persons."

Rejecting their parents' faith

Strange indeed are the twists and turns along the path of life. Frank and Jesse were sons of Robert James, a man who was much loved as a preacher. Their mother was a devout woman who tried to bring her boys up in a Christian way. They always said grace before meals and knew their Bible by heart. But at some bizarrely point they

began to be as quick with their guns as they were with Bible texts. It was said that as a bandit, Jesse always read his Bible before going on a raid.

One day when the James boys were robbing a train in Texas, among the passengers was a Bishop Gregg. He was a rich and important leader of the Episcopal Church of San Antonio. The Bishop stood with hands stretched heavenward as Jesse went through his pockets and relieved him of his fat roll of paper money and belt of gold coins. Then as Jesse appropriated his fine gold watch, the Bishop complained.

"I beg of you to spare that watch. It was a gift to me from my beloved flock."

Jesse replied, "I reckon the Savior wouldn't 'a' never worn such an expensive time-piece."

As the Bishop stood sticking the linings of his pockets back into place, Jesse went on to the next passenger who happened to be a widow. She handed over her possessions — a purse containing a picture of her dead husband, a lock of her dead baby's hair and five dollars.

"Look Bishop, the widow's mite," said Jesse. And he went on to quote Jesus: "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

"Reckon I quoted the Scripture right, didn't I?" Jesse asked.

"I believe so," answered the Bishop, and then he could not help from adding, "The devil can site Scripture for his purpose."

"The devil ain't always so bad," said Jesse as he returned the widow's five dollars and added \$20 to it from the Bishops' pocket.

Then as the bandits rode away, Jesse called out, "The first shall be the last and the last shall be first."

Violence begets violence

It seems to be an established fact that Jesse James knew the Bible; but it is doubtful if he ever knew the Savior whom he loved to quote. If Jesse had really "got religion" when he was young as he was supposed to have done, he would not have permitted the circumstances that put him on the outlaw trail to get out of hand.

Jesse James persisted in living a violent life, and he died a violent death. He was shot in the back of the head in 1882 by Bob Ford, his own cousin and a member of his own gang. Christ himself warned (and Jesse who read his Bible did not heed the warning): "All they that take up the sword shall perish with the sword."

The repentant and reformed Coleman Younger and Alexander Adair provide a great contrast with Jesse James, believing, not merely quoting, the Bible's promises.

Frank James gave himself up after Jesse's death and served some 20 years in prison. It is said that he also reformed and became a preacher, following in his father's footsteps.

Cecil E. Burridge is a retired United Church minister from Barrie, Ont.



The body of Jesse James. Frank James is second from right.

A son returns to Indonesia (2)

One cross among thousands

Aren Geisterfer

This is the second of a three-part series about Aren Geisterfer's pilgrimage to Indonesia, the land of his birth and imprisonment as a teenager.

At six in the morning Widodjo came down with his car while I was taking a swim in the cold water of the pool, attempting to relax.

Quietly he waited at the gate while I got ready. Before long we were on the road going north to Semarang.

The first big town we came to was Magelang, where my parents were married in 1925. An hour later we approached Ambarawa, where I had once been after the war. With the British Gurkhas and some Ambonese and Japanese soldiers we had rescued women and children from the attacks of the *pemudas*.

After Magelang a familiar three-pronged intersection appeared. To our right a road led to Banyubiru, where my father had spent some time in an old prison camp before he was transported to Benkasi near Jakarta. But we took the straight road directly to Semarang.

Anxious pilgrimage begins

As we approached the outskirts of Semarang Widodjo looked at me with a smile and asked whether I knew where we were. I tried to orientate myself, but much had changed in 45 years.

Suddenly I sensed that we were close to the cemetery where I hoped my mother was buried. Widodjo stopped and got out of the car to ask directions. Smiling, he came back and told me, "We went too far; we have to go back a kilometre or so..." As we headed back I felt myself tense up. I was a bit fearful of what we might find.

Suddenly I saw row upon row of white wooden crosses stretching over a seemingly endless green field. "This must be the cemetery," I said, nervously stating the obvious.

Widodjo quietly parked at the entrance gate and looked at me. Not speaking, we got out of the



Aren visits his mother's grave for the first time.

car. My heart pounded restlessly. I could hardly believe I was here.

Widodjo went looking for somebody in charge while I waited impatiently. In a few minutes he reappeared with another Indonesian slightly behind him. The man wore formal, dark clothes.

He observed me carefully. Slowly he brought his arms forward and with his hands clasped together in a prayer-like fashion he bowed slightly and paid me his respects, as though I had just lost a loved one.

He went into his office and came back with a well-worn black book. Carefully he handed it to me. *Trima kasih*, I almost silently nodded. "Thank you."

A book of the dead

I opened the book to its first page. I started to read without sensing that I was reading the surnames of those who were buried here. They were listed in alphabetical order: Aalskerk, Aarnhout, Adema, Apel.

I turned the page. The "B's" started: Baarda, Baars, Badhuis, Bedevaart, Beversluis, Breedveld...

Suddenly it dawned on me that I had to go farther. I paged ahead. There were the K's; then slowly back to the G's.

I found myself reading those names aloud: Gaastra, Gasthuis, Gauwhals, Geertsma..., Geisterfer. *Geisterfer-Drexhage, Anna. Born December 31, 1898. Died August 17, 1945.* My heart stood still.

"Moeder..., moeder," I heard myself whisper. I took a deep breath. There it was. My mother's name.

Tears welled up. "O God, I don't want to cry here," I said to myself more than to God.

The man in charge had been standing silently in front of me. He bent over me, waiting till I was composed. Quietly he asked, waiting politely for me to get ready to tell him, *Namanya mama yang mana? "Which name is your mother's?"*

For a moment I hesitated, then pointed to it.

Ayoh, kamu ikut berduka cita. Kamu ikut saya di makam. Saya mengantar do makan nya, mama anda, he said with a kind voice. "Come along Please, accept my condolences. I will bring you to her grave."

My heart stood still. I was

seized by a choking sensation. It was for real; I would really see her grave after all these years.

Nervously I got up. The man walked out of the shadow of the big rain trees into the bright morning sun.

Momentarily I saw a flash of Widodjo following me closely. That image was immediately replaced by that of the page on which Mom's name was printed: *Geisterfer-Drexhage, Anna*. I read her name again, whispering it in my own memory. I could hear my father call her Anna.

A victory of spirit?

In a daze I read her name again and again while I followed the man, walking alongside a deep, water-filled ditch. We crossed a wider, paved path and headed toward a fence of green bushes.

Behind that was the immense green field with the rows and rows of Christian crosses made of wood. In a front section were graves with the familiar Muslim flower which is a symbol of death to them.

Suddenly we stood inside a square. Not far away was a statue of two women clasping

each other, with a child holding onto their skirts. I could barely make out the inscription: *Hier geest heeft overwonnen. "Their spirit has gained the victory."* It seemed a hollow victory to me.

There were some cemetery workers taking a break from mowing the grass. As we passed them they got up and bowed politely, paying their respects while we followed the man.

He waded further into the green sea of sparkling white crosses. Suddenly the man stood respectfully still near one of the crosses.

As I neared him, he silently pointed to it. I read: *Anna Geisterfer-Drexhage. December 31, 1898 to August 17, 1945.*

There I stood for the first time, in front of my mother's grave, 45 years after her death. Here her body had been lying for all those years.

"Moeder..." I wept for a long time, thinking of her lying there year after year. It seemed she had been silently waiting for me, her son, to return. I did not want to cry because she was not dead, but alive in heaven! But I cried as one forlorn.

Suddenly I felt a hand come from behind me, trying to fit

Continued on page 12...

Feature

One cross among thousands

continued from page 11
into mine. It was Widodjo, attempting to comfort me.

Turn, and he could not utter more words. Then, "So, I never had this time to weep at my mother's grave."

In a flash I saw Mother standing there the day my brother Paul and I were taken away

Then she began to recite a Dutch hymn: *Hevel gerust Uw wegen, al wat U 't harte deert...* "Peacefully surrender your ways, and everything that troubles your heart."

Vividly I remembered how Mother had looked up at us on the truck until our eyes met. Tears welled up in her eyes and

more women: Ringhalda, Gebroers, Deventer, Paap, Onstveen, Leyser, Lenshoek, Stuitje, Lindeijer, Verhulst, Dan Kerkstra, Mes, Braam, Vreugdenburg, ten Cate, Dr. Bolle, Jansen, van Gangelen, Lisa, Kolimann. There were countless others with *ONBEKEND* on their crosses, unknown by name, but ultimately known by God!

Women who had given their best

Over 3,100 crosses dotted this field of the dead. Mostly mothers, but also single women, nuns, deaconesses, and many boys from my camp who never reached adulthood.

I stood there pondering about what had happened to us. Most women like my mother, had given their best. For a moment I saw these women standing in their *kamp plunge* — camp rags — trying to take care of their infants and children, powerless in the presence of a sadistic Japanese tyranny.

I could not help but realize that most of the women here were strangers in Indonesia, who had followed their husbands to the tropics.

I walked away from the grave. I could not stay here. I wanted to go away and weep, but I couldn't tear myself away from "her" and our shared painful history here in Semarang.

I kept on talking about yesteryears, covering my pain and my shame. I took a few photographs, as though I could take her home, never to forget.

A selfless life

For nine months she carried me, then gave birth to me. She hardly had time for me, for she was soon pregnant with Johanna. And before my little sister Johanna was almost two, she died of convulsions while Mom was pregnant with Joop. She had no time to recuperate from giving birth to each one of us, yet she was devoted to our well-being, to our maturing into whole people, with our own spirituality.

God and his self-revelation in Jesus Christ was life for her. She loved us dearly because she knew her Savior intimately. And for that reason she could give away her food in Karang Panas, and she had energy to massage me during my many asthma attacks; for we, her children

meant everything to her.

I cried again as I thought of her always talking about tomorrow, when the war would be over and the camp gate burst open, when we would be free, going back home to Malang. But during those last weeks before Paul and I were taken away from her, Mother was not so certain of it anymore.

My tears for her and those lost years were uncontrollable. In the distant past, in 1945, I had had no time to grieve; my energies had gone to staying alive, to fleeing from the new war and seeking refuge while there was none to be found.

My siblings and I tried to escape the threat of death after the war was over, when the war for Indonesia's independence was let loose over us war orphans. There was no time for coming to terms with the death of our parents, for every day here on the island of Java we had become the target of the enemy. No questions were asked; we had been sentenced to death in absentia. Because we were *blanda*.

A victory of spirit

When I could cry no longer I walked toward the cemetery's inner circle, reading other familiar surnames. I was confronted again by the statue of the two women and the child — women representing so many others who courageously dared to withstand tyranny and challenged the Japanese over and over to hand over more food, water and medicine for their children. Perhaps, their spirit had overcome the evil one, for I found myself alive and well.

On further walking I came across a little statue of a skinny lad, clad only in a *cawat*, a loin cloth, symbolizing the desperation and alienation of us boys in 1944-45 in the two boys camps, Bangkong and Gedungdlati.

I could hardly believe that I myself had looked so skinny and wretched. I knew that without the atom bomb most of us wouldn't have made it. Now I was healthy and slightly overweight!

Once again I was drawn back to my mother's grave. It was better now I felt relief coming. But I still felt robbed. Something precious had been taken away from me and, until now, I never had the opportunity to

mourn her death. For a moment all the misery of those years seemed to come back with a vengeance. I was reminded about our past, my own shortcomings and failures, and the endless sufferings of these mothers, my mother.

Anger emerged amidst my grief at myself, at the world. I felt powerless, as I had during the camp years and right after the war. We were always hungry, and we had been accused of all kinds of evil against Asian humanity. We were so vulnerable, some of us could be played off against our own friends; we couldn't escape that sinister vicious circle.

Finally I walked back with Widodjo to the car. As is so typical of Javanese custom in comforting one another, Widodjo attempted to hold my hand, but I pulled my hand back almost involuntarily. I had become estranged from the customs of the land of my nativity.



A statue in the cemetery. "Their spirit has gained the victory."

I slid into the front seat next to Widodjo. He looked at me, waiting for a sign to start the car. Torn between grief and anger, between wanting to go back and knowing I must leave, I finally nodded to Widodjo and we drove slowly away.

Aren Grootenier is the Christian Reformed chaplain at McMaster University in Hamilton, Ont.



Grootenier with Widodjo.

from her in camp Karang Panas in Semarang.

She stood there in the crowd of mothers and children behind the bayonet-mounted rifles the Japanese soldiers carried, keeping herself and my other siblings away from the military truck. Paul and I were kicked into the truck.

Her faith saved her

Mother, in her old, worn dress with her ragged shoes and her with hunger-sunken face, firmly reminded us of God's faithfulness: *Vertrug je vertrouwen alleen op de Heere en niet op prinzen. Alzo heft heeft God Paul en Ap gehad, dat Hij zijn enig geburen Zoon gegeven heeft voor hen, opdat ze in Hem mogen geloven en niet verloren gaan.* "Put your trust alone in the Lord and not in princes. God so loved Paul and Aren that he gave his only begotten Son that they might believe in him and not perish."

rolled down her cheeks, the sunlight making them sparkle on her face.

I said to myself and to her grave, At that moment, Mother, I didn't comprehend your pain and agony as a mother. But now I remember those precious eyes, the expression on your face, and as a parent myself I can grasp the immense pain you must have undergone, losing two sons then. We were still so young when you encouraged us to trust in God alone as we were torn away from you. One by one, your sons were taken away from you in this, for you, foreign land. First Johan, then Geert! and then Paul and I.

I looked at the spot where my mother's wooden cross reached into the earth. The green grass looked serene. I took a few steps back and saw the other crosses which surrounded hers: a Mrs. de Rood van Driel on the right and Mrs. Kool Oehmke on the left. And behind that, many

Economics

The state of the welfare state

Bert Hielema

I grew up during the Depression in the Netherlands, when money was in short supply. I remember helping a woman who had dropped her wallet, proudly picking up the scattered coins while my foot was firmly anchored on a lonely penny which I spent on candy. I imagine, My father was a deacon and each Sunday afternoon he and his partner would bring money to the needy; the third collection each Sunday was for that purpose.

In the '30s people's needs were rather basic: in the cities most people lived in modest dwellings, usually part of a two- or three-storey row house. Very few had an automobile. Rents were low and so were living costs.

Wealth increases

The war changed all that: our large church mortgage was paid off very quickly then when there was plenty of money around — some from the black market, no doubt. After the war, church membership declined and, when the West went through a period of unparalleled prosperity, the state took over when people needed help, and so the welfare state was born.

Both people and politicians presumed that this time of plenty would last forever, so governments spent money, thoroughly convinced, apparently, that tomorrow would provide an even greater cash flow.

Under the cloak of affluence, or perhaps because of it, many problems developed, but, since monetary assistance was seen as the cure, cash was dispensed freely. In their zeal to be re-elected, politicians conveniently ignored the obvious truth that what goes up must come down. We now have been down for a while and the money bucket is coming up empty.

Growth is not the answer

Both in Europe and North America free trade is seen as the answer to greater growth. The European Economic Community (EEC) plans to have a common currency — and thus, unrestricted trade and labor movement — in a few years, but the conditions for this are so severe for countries such as France that people there carried on a strike for weeks. NAFTA certainly has not benefited

Mexico, where the living standard has declined. And budget problems here in Canada and the U.S. have created political turmoil. The issue in all cases is the viability of the welfare state and the future of welfare reform.

We are now in a curious state of history: churches are empty and politicians are in an impossible position. When everybody was flush, they went into debt; and now when public assistance is needed, there is no money.

Our weakness is much more than unemployment. Empty churches signify that there is a ruinous revolution going on in behavior that is touching everything from marriage to education, to even clothes, where black is in — the color of death.

Cuts are now a permanent part of life and the first cuts are never the last. First the "fat" is cut, then muscle, then bone. While I am writing, a *Globe and Mail* headline screams at me. "AT&T slashing 40,000 jobs." It has already "trimmed" 85,000 in the past decade. Cuts feed on themselves, always creating the need for more cuts.

The arrogance of governments and companies that repeatedly offer this cure is akin to that of a surgeon who time and again performs an unsuccessful operation, while in the meantime, the patient becomes weaker and weaker. And employment cuts are not the only trouble spot.

Unrealistic solution

I spot other dangerous trends in society. Millions bank on the volatile stock market to provide the resources later for their children's education or their own retirement. These must be nail-biting times for many.

At the time of the 1987 crash, less than 10 per cent of U.S. households held stocks. Now it is 15 per cent, and while mutual funds in 1987 held only \$180 billion, now they hold \$800 billion. A 10 to 15 per cent reduction would rumble through the economy like a thunderstorm. And the debts people are carrying are at historically high levels.

In addition to mortgage debts and falling house prices, the average North American needs 19 per cent of his or her income to pay for credit cards balances, auto loans and other short-term obligations. This means that there is little room left for the

consumer to buy. And since 75 per cent of our economy depends on "consumption," this bodes ill for tax receipts and deficit cutting, as well as for employment.

Harris/Klein/Manning tell us to imagine a world where children care for aging parents, where neighbors look in on neighbors and churches aid society's neediest. Is that reality? Churches can no longer meaningfully support the needy, even though fewer Canadians (5.3 million, 3 per cent less than in 1993) gave 9 per cent more than in 1991, an average of \$634.

My pre-1930 generation gave away an average of \$890, and well they should have, as they are, and have been, the great beneficiaries of government lar-

Television kills a person spiritually. Remember Jesus' warning not to be afraid of what kills the body, but what kills the soul?

gesse. But the \$3.4 billion donated pales in comparison to the reduction in government cutbacks; federally: \$16 billion; Ontario: \$6-8 billion; and for Canada as a whole: some \$30 billion.

Just before Christmas I did my annual Salvation Army kettle turn in front of the Tweed Value-Mart. People past me by, laden with cartons of soft drinks and eyes to the ground. Only a few slotted in a looney or a \$2 bill. My take in an hour was perhaps \$15, much less than in previous years. Well, enough about the ills of the welfare state.

Spiritual answer to a spiritual problem

What must we do? Don't expect me to give you the solution to a riddle that has confounded all international experts. Simpletons like Mike Harris think that there are easy answers to complex problems (remember Reagan?) and such people are usually wrong. But I have some ideas, perhaps farfetched (maybe even simplistic).

In the first place, I think we can agree that the answer does not lie in the fields of economics. Where then? I think

the problem is spiritual. "You mean that we have to go to church more regularly?" I can hear you wonder. Well, I am not so sure whether that is the answer. It may be, but it depends on what we hear there and how we react.

I think that the beginning of an answer starts at home. If you are the average North American (and most Christians are) you watch 25 hours of television each week.

What has TV-watching to do with the spiritual illness from which we suffer? Well — and here I make a strong statement, which I nevertheless believe to be true — "Just as smoking kills the body, TV kills the mind."

Robert Putnam, America's hottest social analyst, has recently discovered what I knew all along, that "the arrival of television coincided with reduction in participation in social, recreational and community activities among people of all ages."

I am loath to quote Bible texts, but here I think it is applicable: "So if the eye (of TV) causes you to sin (the sins of omission such as praying, reading, meaningful discussion, going to meetings, taking a walk, you fill it in) pluck it out" (Matt. 18:9).

Frankly, I think that if you have not read a good book in the last month, you better get rid of your television set, as it is the most likely culprit. If you are overweight... and I could go on. Television kills a person spiritually. Remember Jesus' warning not to be afraid of what kills the body, but what kills the soul?

At any rate, give it a thought, and start a reading club with the aim of developing a Christian social consciousness. We now have the Common Sense Revolution, which, according to the Gospel of Michael Harris, proclaims, "What is yours is yours and what is mine is mine." Rabbi Dow Marmur in the

Economic

Housekeeping

Bert Hielema



November 1995 issue of CPJ's *Catalyst* cites this common sense slogan as characteristic of Sodom, quoting Ezekiel 16:49: *Now this is the sin of your sister Sodom. She and her daughters were arrogant, overfed and unconcerned. They did not help the poor and needy.*

How up-to-date the Bible really is!

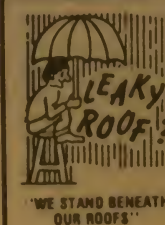
The state of welfare no longer can depend on the welfare state, nor can it depend on charity. That much is clear. Behind this surrender lies a deep loss of confidence. During the "ten lost years" of the Dirty Thirties there was a network in place — social, religious, even structural, perhaps — that saw people through.

Thirty years ago when the War on Poverty was declared all political parties were sure that the war could be won. Now the politicians have retreated, leaving the bottom 20 per cent of our people dangling. Now nobody knows how to improve their lot and an increasing number don't seem to care.

Bruce Springsteen has a new song: "The Highway is alive tonight... but nobody's kidding nobody about where it goes."

The world senses it is on a dead-end road. I wonder how far we, as Christians, will go before we find this out.

Bert Hielema lives in Inver, Ont. As of January 1, he officially retired in his 68th year.



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Ethnic communications firm launches revised media guide

TORONTO (DVC) — "For too long, mainstream institutions such as government and private sector corporations have not been giving the ethnic media the serious treatment it deserves," says Borys Prociak, president of Deadline Yesterday Communications, a newly formed communications firm specializing in ethnic media relations.

Part of the problem is unfamiliarity with different publications. To address this concern, Prociak teamed up with Ethnomedia Monitor Services, Canada's multilingual press clipping service, to re-issue the Canadian Ethnic Media Guide, a comprehensive listing of more than 300 different ethnic publications and electronic media from all across Canada. The guide profiles each publication's editorial content, language, staff and the community it serves.

While recent events such as the Quebec referendum have

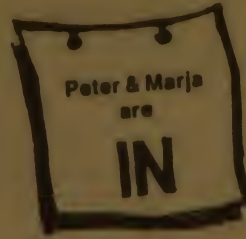
forced decision-makers to take the ethnic communities more seriously, there is still a lack of communication between mainstream institutions and ethnic publications, says Prociak. For example, a government office may fax lengthy information about road closures to an Orthodox religious quarterly.

Ethnic press is mainstream press?

Originally from Winnipeg, Prociak, a second-generation Ukrainian with a background in journalism and media analysis, is well aware of the needs of the ethnic press. "Concerns and trends are emerging within different communities," he says, "that are clearly not being addressed by the Canadian mainstream."

Prociak says the new Ethnic Media Guide will not only "serve as an editorial and information guide for government and the private sector, but will help create an awareness that for millions of Canadians, the ethnic press is really the mainstream press — published in a different language and reflecting a different world view."

Though Calvinist Contact/Christian Courier switched to English-only some years ago, it is still considered to be a part of the ethnic press by some government ministries. That's why copies of CC are kept by the Ontario Archives.



What's wrong with speaking Dutch at church?

Dear P & M:

Some time ago (March 24, 1995) you wrote a column about Dutch accents. In it you first stated that Dutch accents did not bother you at all; then you went on to say: "What bothers us much more than Dutch accents is the insensitivity of some Reformed Christians who converse in their mother tongue in kitchens, hallways and nurseries, totally oblivious to the way they exclude younger people and those with non-Dutch backgrounds."

To my thinking, these two statements strike me as being contradictory. But you went on to write something else which bothers me even more, and that is the statement: "Speaking Dutch should be taboo at church."

In my opinion, church members who converse in their mother tongue every now and then have the perfect right to do so. Generally speaking, these are the members who were born and raised in the Netherlands, myself included. Could it be that we feel more comfortable and at home in the church by doing this? Besides, this is the generation, what's left of it, which founded the Christian Reformed Church in Canada.

I find it hard to believe that our children would feel excluded because of this practice. If they do, they should show a little more interest in their heritage. My children feel perfectly comfortable with the Dutch language. And why not? Whether we like it or not, Canadians view us as a Dutch church anyway, and that goes for the Christian schools as well.

I never could understand this radical break with the Dutch language in the Christian Reformed Church, but that is typically Dutch, I guess, I can not imagine any other nationality going to this extreme under the same circumstances.

Dear Dutch Heritage:

We value our Dutch heritage. We appreciate your generation's pioneering work. Your Dutch accent is pleasing to our ears.

We also enjoy the sound of Spanish, Danish, Ethiopian, Hungarian, Polish, British, German, French Canadian and American accents, not to mention the sound of plain old English the way we Canucks speak it.

These accents, and many others, belong to various individuals who are members of our congregations. Collectively, these accents tell us that the Christian Reformed Church is no longer the Dutch ethnic community of transplanted immigrants that it once was. Three generations after WWII we may thankfully observe that we are well on the way to becoming the kind of ethnically diverse church in which anyone can feel welcome. Would you really want to turn back the clock and only see Dutch names in your church directory? Was it really your generation's goal to remain a predominantly Dutch church in Canada?

Your letter defends a person's right to comfortably converse in his or her own language. By all means! Speak Dutch to your heart's content in your home and in your car. You have every right.

But this right must be tempered by our communal responsibility to "practice hospitality" (Romans 12:13). This includes the right of all to feel included at church, regardless of race or ethnic background. It is impolite and inhospitable to engage in any behavior that excludes someone else. Let's remind each other that Jesus wants us to make disciples of all nations. Let's recall his prophetic words that "many will come from the east and the west to take their places at the feast in the kingdom of heaven" (Matt. 8:11). Let's remember that the main distinguishing characteristic of any church should not be its immigrant beginnings but its biblical roots.

Over the years, the two of us have overheard many Dutch conversations in church kitchens and nurseries, to the exclusion of others. This has always bothered us. We don't want to suggest that people are being rude on purpose. They're probably just being thoughtless. But that thoughtlessness has hurt many non-Dutch seekers and members. We have experienced it as a hindrance to the spread of the gospel and the growth of the church.

It's true that others often still label us as a Dutch church. But let's not be limited by that image. Instead, let's do whatever we can, to promote our congregations as places where all can find a sense of belonging in Christ. And please, let's never again hear that awful ostracizing phrase, "If you ain't Dutch, you ain't much!"

Write to: Peter and Marja Slofstra, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lukken, Alan Vandermeulen, Marjan Van Til and Rev. Willem.

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<p>(Revised February 1, 1995)</p> <p>Births \$15.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of Thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under fee number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive.</p> <p>ATTENTION!</p> <p>a) Christian Couriers reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral home is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.)</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>SCHREIBER/DENOTTER:</p> <p>With thanksgiving to the Lord, we, Derek and Jane Schreiber, are happy to announce the birth of our son</p> <p>BENJAMIN ADAM on Nov. 13, 1995, 8 lbs., 14 oz.</p> <p>A brother to Katharina. Proud grandparents are Bertus and Alice Schreiber of Niagara Ont., Jacob and Tami DanOffer of Brimston, Ont., and great-grandfather Dirk VanRooyen of Chatham, Ont.</p>	<p>Beaegumemolen St. Catharines Friend Orino. 1931 February 12 1996</p> <p>"In all thy ways acknowledge Him and He shall direct thy path" (Prov. 3:6)</p> <p>With thankfulness to the Lord we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>ANNE (ANDREW) and AALTJE (ALICE) NAUTA (nee HOODSTEEN)</p> <p>May the Lord continue to bless them and keep them.</p> <p>Love and congratulations:</p> <p>Peter & Susan Nauta — St. Catharines, Ont.</p> <p>Shirley & Gerrit Riewald — Hagersville Ont.</p> <p>Leo & Yvonne Nauta — St. Catharines, Ont.</p> <p>Sam & Marie Nauta — St. Catharines, Ont.</p> <p>Janet & Dave Vandermolen — St. Catharines, Ont.</p> <p>Dorothy & Bill Campbell — Falkland, B.C.</p> <p>Ann & Kees DeVries — Townsend, Ont.</p> <p>Betty & Gary Galenkamp — Stratford, Ont.</p> <p>34 grandchildren and 64 great-grandchildren</p> <p>Home address: 2 White St., Apt 212, Building B, St. Catharines, ON L2N 1Z2</p>	<p>St. Jacobseparochie Kingston 1935-1996</p> <p>"I know that my Redeemer lives." Safe in the arms of Jesus, the Lord took home.</p> <p>FOPPE (FRANK) VAN DYKE on Sunday, Jan. 7, 1996, in his 91st year.</p> <p>Living husband of Geertje (Garrude) Majer</p> <p>Dear father of: Ed & Olive Van Dyke — Kingston Norman & Florence Van Dyke — St. Catharines</p> <p>Angie & Earl Lutz — Kingston Henry & Judy Van Dyke — Kingston Dick & Joanne Van Dyke — Wellesport</p> <p>Ruth & Jim Van Rossum — Whistler</p> <p>Grandfather of 23 grandchildren Great-grandfather of 10 great-grandchildren</p> <p>Dear brother of Anna Vander Veer and Hedzie Geleynse of the Netherlands.</p> <p>Predeceased by his brother Hedzer van Dijk and an infant grandson.</p> <p>The funeral service was held at the First Chr. Ref. Church Kingston, Ont., on Wednesday, Jan. 10, 1996.</p> <p>Correspondence address: 480 Elliot Ave. Apt. 309, Kingston, ON K7K 6S9</p>	<p>I am looking for a dear, pleasant, somewhat educated, sincere, believing lady who, despite the past still can be positive about spending the remaining years together in peace and harmony. I am a 71-year-old university-educated gentleman who lives between Hamilton and London, Ont. Please tell me something about yourself and enclose a recent photo. Please write in English, but you may also write in Dutch. Maybe you have an audio or a videotape? Your reply will be gratefully considered. (Well, no longer than, eh? Please send letters to File #2642, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.)</p>
	<p>Anniversaries</p> <p>1936 January 23 1996</p> <p>With thankfulness to God we, the children of</p> <p>PETER and MARGARET BUWALDA</p> <p>are happy to announce their 60th wedding anniversary</p> <p>John & Elma Buwalda — Nashville, Tenn.</p> <p>Jack & Joan Buwalda — Brimbridge, Ont.</p> <p>Hilde & Evert Nisboer — Dundas, Ont.</p> <p>Ther & Frank Dam — Aylmer, Ont.</p> <p>Marianne & Stewart Kramer — Minnassauga, Ont.</p> <p>Frank & Sandi Buwalda — Hamilton, Ont.</p> <p>Peter & Roma Buwalda — Hamilton, Ont.</p> <p>Carl & Tina Buwalda — Mount Hope, Ont.</p> <p>Margaret and Hugh Girvin — Kincardine, Ont.</p> <p>31 grandchildren and 23 great-grandchildren.</p> <p>Home address: 11A Father Bird Trail, Hamilton, ON L9B 1T8</p>	<p>Obituaries</p> <p>It is with sadness and yet with the assurance that he is with the Lord, that we mourn the loss of our husband, father and grandfather,</p> <p>DICK HIBMA</p> <p>on Jan. 2, 1996.</p> <p>Dear husband of Janny Hibma-Hogendoom</p> <p>Dear father of: Gordon & family — Owen Sound, Ont. Rudy & family — Waterloo, Ont. Dick Jr. & family — Owen Sound, Ont. Ed & family — Owen Sound, Ont. Irene & family — Stettler, Alta. Rob & family — Kitchener, Ont. Sandra & family — Owen Sound, Ont.</p> <p>"Those who wait upon the Lord,"</p>	<p>"I lift up my eyes to the hills: From whence does my help come? My help comes from the Lord, who made heaven and earth" (Ps. 121:1-2)</p> <p>GERALDINE ALICE SALOMONS</p> <p>was healed of her cancer on Jan. 13, 1996, when she fell asleep to this world and awoke in the arms of her Lord and Savior, Jesus Christ. She was 56 years old.</p> <p>Loving wife and partner of Herman. Mother and friend of: Elizabeth — Toronto, Ont. Sharon — Vancouver, B.C. Tim & Wenda — Edmonton, Alta. Carolyn — Ottawa, Ont. Geoff — Lethbridge, Alta.</p> <p>Sister and friend of Bill and Winnie Verbaek, Wetaskiwin, Alta.</p> <p>Aunt and friend to numerous nieces and nephews.</p> <p>Correspondence address: 98 Purdue Cr., West Lethbridge, AB T1K 4R8</p>	<p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #3032, 1503-2nd Ave. S. Lethbridge, AB T1J 4A3</p>
	<p></p> <p>Minnertsiga Owen Sound 1951 February 6 1996</p> <p>It is with joy that we announce the 45th wedding anniversary of our parents</p> <p>GERRIT and ELISABETH VANDERPLOEG (nee MIEDEMA)</p> <p>We hope and pray for God's continued blessings and guidance for them in time to come.</p> <p>Congratulations and love from your children and grandchildren: Stan & Elaine Vanderploeg Fernand, Josie, Matthew, Maria, Gernt Dave & Phillis Lovell Nick Dick & Alma De Vries Derek, Joseph, Enn, Linsey Willard & Ingrid Vanderploeg Bethany, Taylor</p> <p>Open house will be held on Saturday, Febr. 10, 1996, from 10 a.m. to 1 p.m., at First Chr. Ref. Church, Owen Sound, Ont.</p>	<p>On Monday, Jan. 22, 1996,</p> <p>SJOUK (JOYCE) POLET (nee CNOSEN)</p> <p>was called home by her Lord and Savior into His eternal rest — Hebr. 4 — at the age of 67 years.</p> <p>As close friends we thank the Lord for Sjouk having been a wise and listening friend and express our heartfelt sympathy to Tom and their family wishing them God's comfort.</p> <p>Sam & Wietske deWalle Joanne Heerema Bert & Joukje Hettinga Anne-Marie van Popta-Klaver Hank & Wilhelmina Verhoeff all in Calgary, Alta.</p>	<p>Personal</p> <p>Independent Christian widow looking for a Christian gentleman, age 65-75. I like travelling, reading, music. Please send letters to File #2641, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Vacations</p> <p>GOING TO HOLLAND FOR VACATION?</p> <p>Why not rent a VACATION APARTMENT and visit family and light-sun at your leisure.</p> <p>CENTRALLY LOCATED near APELDOORN year-round accommodations.</p> <p>FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p>
				<p>For Rent</p> <p>For rent: Three-bedroom cottage in scenic Holten, the Netherlands. Phone Andy Berger: (905) 623-6049.</p>
				<p>Job Opportunities</p> <p>Herdsman/manager wanted 44 ha stall barn. Some field work necessary.</p> <p>Call (613) 398-6956</p>
<p>Marriages</p> <p>SCHALKWYK/UNGER:</p> <p>"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:8-9).</p> <p>With thanks to God</p> <p>ABE UNGER and ANN SCHALKWYK</p> <p>want to announce their wedding which will take place, the Lord willing, on Febr. 24, 1996, in Medicine Hat, Alta., Pastor A. Beukema officiating.</p> <p>Future address: 466-2879 13th Ave. S.E., Medicine Hat, AB T1A 8M6</p>				

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>DUNNVILLE, Ont.: Dunnville Chr. School invites applications for a possible opening for teaching principal, for the 1996/97 school year. Qualified applicants should address inquiries and resumes to:</p> <p>Mr. Richard VanEgmond, Principal Dunnville Chr. School R.R. #1, Dunnville, ON N1A 2W1 Phone: (905) 774-5143</p>	<div><h1>PRINCIPAL</h1><p>The Edmonton Society for Christian Education is searching to fill the vacancy of High School Principal, commencing August 1, 1996.</p><p>Our 170-student, grades 10-12 High School has been a reformational presence in Edmonton for more than 25 years.</p><p>Applicants who have the experience, vision and skills to lead our staff and students and to work within an administrative team led by a superintendent, are encouraged to apply before February 16, 1996. We expect applicants to be eligible for an Alberta Teaching Certificate. The salary will be commensurate with training and experience.</p><p>Please send resumes and a brief statement of your philosophy of education to:</p><p>Dr. Alyce Oosterhuis, President Edmonton Society for Christian Education 13470 Fort Road, Edmonton, AB T5A 1C5</p></div>		<p>Calgary Christian School seeks a SECONDARY PRINCIPAL</p> <p>Calgary Christian School (CCS) is a well-established, interdenominational school with 650 students in grades K-12. A Secondary Principal is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 250 students in grades 7-12. The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team. CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.</p> <p>Application deadline is February 29, 1996. Please send resume, a statement of your vision of Christian education and leadership, and references to:</p> <p>Mr. J. Lindemulder, Chairperson of the Board Calgary Christian School 2839-49 St. S.W., Calgary, AB T3E 3X9 Phone: (403) 242-2896; Fax: (403) 242-6682.</p> 	
<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p>Red Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1585</p>				
<p>RIMBEY, Alta.: The Rimbey Chr. School, located in Central Alberta, is accepting applications for a high school position starting September 1996. The Rimbey Chr. School is a dynamic interdenominational school with 120 students. Grade 10 was added in September 1995 and Grade 11 will be added in September 1996 with Grade 12 in 1997. We are looking for a dynamic Christian individual who will help to develop the high school program. Please send resumes to:</p> <p>Mr. Henry Vandermeer, Principal Rimbey Chr. School Box 90, Rimbey, AB T0C 2J0 Phone: (403) 843-3904 (school) (403) 782-7962 (home) Fax: (403) 843-3904</p> 				
<p>SARNIA, Ont.: Sarnia Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8 to 220 students. We invite applications for two teaching positions: one in the senior grades and another for a maternity leave from September to December at a grade level yet to be determined. Interested, qualified applicants should submit a letter of application, references, and resume to:</p> <p>Peta Weening, Principal 1273 Exmouth Street Sarnia, ON N7S 1W9 School: (519) 383-7750 Home: (519) 542-4120 Fax: (519) 383-6304</p>				

<div><p>Christian Labour Association of Canada Administration Office Hamilton, Ontario</p><p>has the following immediate full-time positions available</p><p>Assistant Benefit Plans Administrator</p><p>The person we are seeking should possess a degree in business administration or the equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p><p>Administrative Assistant</p><p>This person should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p><p>Applications should be received, no later than March 1, 1996, addressed to:</p><p>Christian Labour Association of Canada P.O. Box 4207, Station "D" Hamilton, ON L8V 4L6 Attention: Peter Van Duyvenvoorde, Administrator Phone: (905) 575-9544; Fax: (905) 574-8366</p></div>
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<p>Abbotsford Christian School</p> <p>Teacher Recruitment for 1996/97</p> <p>Abbotsford Christian School, a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p>Abbotsford Christian School Clayburn Hills Campus (K-7), Principal: Ed Noot 3939 Old Clayburn Road Abbotsford, BC V2S 6R7 Telephone: (604) 850-5342 Fax: (604) 850-7075</p> <p>Possible opening for a full-time itinerant French teacher. This teacher is responsible for teaching French from grades 1-7.</p> <p>Possible opening for a Learning Assistance/Special Education co-ordinator. This person will be responsible for administering and co-ordinating the work of Learning Assistance and Special Ed department in an elementary campus with approximately 400 students. This role also involves the supervision of the aides who staff the department.</p> <p>Possible opening for an elementary Assistant Principal. This person will form part of an administrative team at one of our elementary campuses. Responsibilities could be primarily curricular or administrative in nature depending on experience and qualifications.</p> <p>Abbotsford Christian School Secondary Campus (8-12), Principal: Dwight L. Moodle 35011 Old Clayburn Road, Abbotsford, BC V2S 7L7 Telephone: (604) 850-5342 Fax: (604) 859-2240</p> <p>Three openings due to growth, for teachers with experience in combinations of three or more of the following areas: Counselling, Bible, Social Studies, Choral Music, French, English, Coaching Basketball or Volleyball.</p> <p>We will have a one-year term position to replace a teacher going on leave of absence as well.</p>

Classifieds

Job Opportunities

Job Opportunities

Job Opportunities

Job Opportunities

Teachers

Teacher's Position

The Calvin Christian School Association intends to open, in the Fall of 1996, a new Christian school in Silver Spring, Maryland, U.S.A., (Washington D.C. area). The Association's philosophy of education is rooted in the Reformed world-and-life view. The Association is a member of Christian Schools International (CSI).

The Association is seeking to communicate with individuals who might be interested in the opportunity to help develop our new school. This person would help establish the school's curriculum, teach in its first classes, supervise its staff, and publicly promote its programs. Experience in Christian schools as school administrator and as a teacher is desirable. Communication and organizational skills, idealism and enthusiasm are also important. The school's initial focus is on early childhood (four years old through first grade), with plans to add grade levels progressively after the first year, so early childhood experience in both teaching and curriculum development is desirable.

If interested in joining us in this new venture, contact us before March 1, 1996.

Please phone or send mail to:
Mr. Dennis Vander Tuig
412 Kerwin Road, Silver Spring, MD 20901
Phone: (301) 593-5107

Propagation Manager Position

Wholesale nursery in the Niagara Peninsula is seeking an individual with strong management skills. Person must have knowledge and good background in all aspects of propagation, seed, divisions, cuttings, grafting, etc. Candidates must have excellent organizational planning, communication and people skills. Excellent compensation and benefits package commensurate with qualifications. Please send in confidence a complete resume with salary history to:

Jane Broere, Willowbrook Nurseries Inc.
1000 Balfour St., Fenwick, ON L0S 1C0

YOUTH WORKER NEEDED

Hebron Chr. Ref. Church, Whitby, Ont., is developing an exciting Youth Ministry based on the "Nurture Model." We are looking for a part-time Youth Worker. For a job description call (905) 668-5141 or write Hebron CRC, 407 Cawthra St., Whitby, ON L1N 3R6.

Youth Pastor/Youth Worker

Covenant Chr. Ref. Church in Winnipeg, Man. (Canada) is anticipating an opening for Youth Pastor or Youth Worker beginning August of 1996. We would eagerly welcome letters of interest as we begin the search process. Let us know how the abilities God has given you could assist the ministry of our church! The chairperson of our calling committee can be reached at: Covenant CRC, 201-2121 Henderson Hwy., Winnipeg, MB R2G 1P8, Canada. Fax: (204) 339-3321 or e-mail covenant@infobahn.mb.ca for more information.

Chatham Christian School Society
invites inquiries and applications for the position of

PRINCIPAL

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For further information, contact:

Search Committee
c/o Rick Klooster, Principal
Chatham Christian School
72 Tiesman Ave., Chatham, ON N7M 4G5
Phone: (519) 352-4980 Fax: (519) 352-4041

Superintendent

The Edmonton Society for Christian Education is taking a bold step into the future.

We are seeking a visionary and dedicated Superintendent to provide direction, development and management for our society and our 900 K-12 students and staff in three schools. The successful applicant will help us to translate our reformational education vision into an increasingly effective Christ-centred school system for students, teachers, principals and supporting community, commencing August 1996.

We expect applicants to be eligible for an Alberta Teaching Certificate. The salary will be commensurate with qualifications and experience.

Please send resumes and a brief statement of your philosophy of Christian Education before Feb. 16, 1996, to:

Dr. Alyce Oosterhuis, President
Edmonton Society for Christian Education
13470 Fort Road
Edmonton, AB T5A 1C5

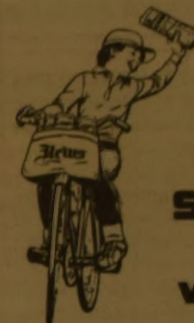
Full-time Receptionist/ Administrative Assistant

The OACS requires a full-time receptionist/administrative assistant, starting April 15, 1996. Minimum qualifications include a Community College certificate. Advanced software knowledge/expertise in word processing is required, and some bookkeeping or accounting experience is preferred. Self-motivated, responsible persons committed to Christian education are invited to submit an application and resume by February 23, 1996, to:

Ena Mostert, Executive Assistant
Ontario Alliance of Christian Schools
617 Highway #53, Ancaster, ON L9G 3K9
Fax: (905) 648-2110

HOUSTON, B.C.: Houston Chr. School invites applications for teaching the humanities and math/computers to 67 students in our secondary grades (7-12) in the 1996-97 school year. The school is expanding to include Grade 12 next fall. A gym was opened last November and we look forward to offering a full program from K-12 to about 170 students in total. New teachers should be able to teach several subjects — a combination of English, social studies, history, Bible or a combination of math, computers and business. Houston is a forestry based community of some 4,500 people. Applications will be welcomed by:

Jack VandenBorn, Principal
Houston Chr. School
P.O. Box 237
Houston, BC V0J 1Z0
Phone: (604) 845-7736
Fax: (604) 845-7738



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Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous
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Financial Assistance - Classis Niagara

Those persons from congregations in **Classis Niagara** who are planning or are presently studying for full-time ministry in the Christian Reformed Church — as a pastor or evangelist — and who are in need of financial assistance for the 1996-1997 academic year are invited to contact the secretary of the Student Fund Committee: **Mr. Louie VanderBerg**, 1662 Second Ave., R.R. #3, St. Catharines, ON L2R 6P9, Fax: (905) 641-4624. Application form deadline is **March 22, 1996.**

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COMMUNIQUE



Spring/Summer Seat Sale to Amsterdam
*** 21-day advance booking ***

KLM Royal Dutch Airlines has waived the January 31st booking deadline for its Special Spring/Summer Early Bluebird and Senior Citizen Early Bluebird fares, for travel to Amsterdam between **April 1st and October 31, 1996.** Reservations must be made 21 days prior to departure.

Round trip fares for midweek travel starts as low as \$718 from Montreal, \$768 from Toronto, and range up to \$1,038 from Victoria. Round trip fares for weekend departures are \$60 higher. Minimum stay is seven days; maximum stay is one month. Seniors may stay abroad up to six months.

Events

The
Serving Christ in the Nineties
conference is a

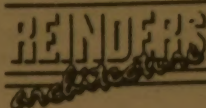
spiritual retreat for the Reformed community in Southern Ontario. The conference, which takes place **Feb. 9-10, 1996**, will be held at the scenic **Canterbury Hills** in **Ancaster, Ont.** Registration time is 7 p.m. For more information, or brochure material, call: **Marcia DeHaan (905) 648-4689, Connie Kuipers (416) 534-9575, or Will Lammers (905) 945-6380.**

We hope to see you there!



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210 Clarke St. N.
Woodstock, ON N4S 7M7
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Events/Classifieds

Miscellaneous

Events

Miscellaneous

Miscellaneous

Miscellaneous

Christian
Stewardship
Services

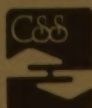
welcomes
new staff member

Willard VanderPloeg



Christian Stewardship Services is pleased to announce that Willard VanderPloeg has accepted a position as Stewardship Officer.

Willard received his Bachelor of Christian Studies in Business Administration from Redeemer College in 1986. Since that time he has worked in fundraising and promotion for Redeemer College and, more recently, been involved in the construction industry. Willard will assist CSS clients with estate and financial planning and will deliver educational seminars on several topics throughout central Canada and British Columbia.



Christian Stewardship Services
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Phone: (416) 598-2181

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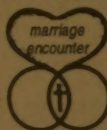
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Calendar of Events

Please submit only brief items. Placement
is subject to space availability. Lengthy,
multiple-event announcements will be rejected.
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to edit the material and to charge a nominal,
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Feb. 5-15 CSS's Harry Houtman in Alberta.

Feb. 7 The 1996 annual "Church and the Law" seminar, 8:45 a.m. - 3:45 p.m., Queensway Cathedral, 1536 The Queensway, Etobicoke (Toronto), Ont. For registrations call (519) 669-5137 or fax (519) 669-3291.

Feb. 9-10 The 1996 "Serving Christ in the Nineties" conference, Canterbury Hills, Ancaster, Ont. Panelists: Aren Geisterfer, Ron Kuipers, Mary Vandervenn, Sylvia Keesmaat, Lorraine Land, Roseanne Sweetman and Jack Couperus. Keynote speaker: Don Postema on "Leaving space for God." Registration starts at 7 p.m. Info.: Marcia De Haan (905) 648-4689, Connie Kuipers (416) 534-9575, or Will Lammers (905) 945-6380. (#)

Feb. 12-24 CSS's Willard Vander Ploeg in British Columbia.

Feb. 17 Ninth annual benefit concert & silent auction with reception featuring "The Canadian Orpheus Male Choir." Proceeds to Telecare Distress Centre at Brampton. Auction at 6 p.m. Concert at 7:30 p.m. At Holland Chr. Homes, Brampton, Ont. Info./tickets: (905) 459-8439.

Feb. 23-24 "Marriage Preparation Seminar" at First CRC, 287 Water St., Guelph, Ont. Info./registration: (519) 822-7720

Feb. 23-24 Students at London District Christian Secondary School present "Inook and the Sun." At 8 p.m., LDCSS, London, Ont.

Feb. 25 The Mississauga Choral Society presents "A Song of David," a programme based on Psalm texts, with Bach's motet "Lobet den Herrn," Handel's "Dixit Dominus," and Derek Holman's "A Song to David." At 3 p.m., St. Dominic's Church (Cawthra & Atwater), Mississauga, Ont. Info.: (905) 278-7059.

Feb. 25 Annual Spring Choir Concert by the Redeemer College Concert Choir, 8:30 p.m., at RC, Ancaster, Ont. Works by Bach, Lotti, Haydn, Handel, Greene and Rutter.

Feb. 29 Inauguration of Dr. M. Elaine Botha as Professor of Philosophy and Vice-President (Academic), 8 p.m., at Redeemer College, Ancaster, Ont.

March 1-2 Students at London District Christian Secondary School present "Inook and the Sun." At 8 p.m., LDCSS, London, Ont.

March 1-3 "Reformed Engaged Encounter" weekend, Notre Dame Centre, Waterdown, Ont. Info./registration: (905) 957-4505. (#)

March 4 Ministers' conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Dr. Craig Van Gelder will speak on "Living Out of a Tradition: Can/Should the CRC in Canada become a 'Canadian' CRC." Info./registration: (905) 648-2131.

March 8-9 The 1996 annual meeting of the Renewal Fellowship within the Presb. Church in Canada. Theme: "New Realities. New and Renewed Responses." Keynote speaker: John G. Stackhouse. At Bridlewood Presb. Church, Scarborough, Ont. Info./registration: (416) 233-6581 or (519) 651-2232.

March 29-31 "Reformed Marriage Encounter" weekend, Peterborough, Ont. Info./registration (905) 386-6523. (#)

News

Canadian branch of Worldwide Christian Schools ready to launch first project

Aims to build schools and relationships in Third World

Marian Van Til

ST. CATHARINES, Ont. — As avid support for Christian schools seems to be waning within certain segments of the Reformed community in North America, in other parts of that community such support is alive and well — and is now being exported to the Third World.

Some of those avid Christian education supporters are involved with Worldwide Christian Schools, "an organization to provide support for the creation of Christian schools in developing countries," as Ray Pennings describes it. Pennings is president of the newly formed Canadian branch of WCS. The parent organization was begun in the U.S. in 1987.

In Canada, the first board meeting was held on August 31 last year in Ancaster, Ont., and the first construction project is being planned for April 10-24, 1996, in San Juan, Dominican Republic.

Reformed roots

Currently there are 12 board members who are from various Reformed denominations, including Christian Reformed, Canadian Reformed and Free Reformed. Eventually, "17 [people] will be a full complement on the board," says Pennings, and support will be sought among evangelical churches too. In fact, the first project in San Juan will be done in co-operation with Men-

nonites. WCS "does not go into countries and just build schools" on its own, explains Pennings. "There's always an organization already on the ground — a mission or whatever — with whom we work," he continues. "We operate in conjunction with, not in competition with," other groups or schools.

"Mennonites started a school in San Juan a few years ago," explains Pennings. "K through 4 (kindergarten through Grade 4) is now operating but the building isn't complete. What we'll be doing is finishing that building, which will then [house] K through 7; and then we'll start on a vocational school building."

Five ministry principles

When WCS gets involved with schools in other parts of the world it follows what it calls five ministry principles. First, "the education must be Christian"; then, there must be "respect for the culture and society where the school is located"; "ownership of the schools is by the partner organizations"; "all services must avoid creating a condition of dependence"; and "as a development ministry, Worldwide Christian Schools motivates and facilitates the establishment of mission schools, but does not operate them."

Mike Wynands will be the work team leader and manager



A Christian school emerges in San Juan, Dominican Republic, as it looked in February of last year.

for the San Juan project. Wynands took early retirement after 20 years in construction, 20 years in teaching woodworking and related areas, and four years of leading students from Redeemer College in Ancaster, Ont., to Haiti and the Dominican Republic. He has also worked with Youth for Christ and, with his wife, is also currently a regional representative in western Ontario for Christian Reformed World Missions.

Needed: common sense and willingness to work

Wynands has already led 15 such construction teams and is looking forward to this new project. What they need, he says are "15 to 20 people for our team, a few who are skilled in construction work." He and Pennings stress, however, that besides a core of skilled workers they need other people — women as well as men — with "common sense and muscles and who are willing to work."

More than that, volunteers who intend to work on the project will each need about \$1100 (Cdn). "They have to pay their own way," explains Pennings — "but it's tax deductible," he says with a smile, "and when they're there we provide all their meals and accommodations. There's a guest house there."

Besides construction projects WCS will be involved in consulting, professional development of Christian teachers, making sure that "education materials used in the schools built are culturally appropriate for the local peoples, and sponsoring especially needy students. All of these activities are

already being carried out by WCS based in the U.S. and will be carried on by the Canadian-sponsored projects as those projects develop.

One difference, says Pennings, is that instead of a child sponsorship program, "we might look at a class sponsorship program" in which a Canadian Christian school society, or school, or even a classroom might sponsor a school or class of their counterparts in the Third World.

This kind of thing has already happened in B.C., where the Society of Christian Schools in B.C., a group of schools associated with Christian Schools International (CSI), linked with a school in Honduras and sent volunteers to work on a four-room school building in Choluteca. (The project was directed by WCS in the U.S. in early 1994; see CC, Feb. 25, 1994.)

Worldwide Christian Schools hopes to talk with other CSI schools in Alberta and the Prairies to get them to do the same thing. It hopes, too, that its list of volunteers will grow quickly, and that it will include people from all walks of life.

For more information about Worldwide Christian Schools or about volunteering for the April work project in the Dominican Republic, write the organization at: P.O. Box 81129, RPO Fiddlers Green, Ancaster, ON L9G 4X1; or telephone Mike Wynands, (905) 765-1940, or Ray Pennings, (905) 659-0389.



WCS's Canadian board: Seated, l.-r.: Garry Sytsma, Gary Van Eyk, Ray Pennings (president), Jack Zondag (vice-president). Back: Mike Wynands, Ruth Meerveld, David Vanderwoerd, Ann Dekker, Arie Van Eek. Not pictured: Herman Proper (secretary), Lee Hollar, Enno Meijers, Fred Voogd.

News Digest

Amnesty announces 'new directions'

OTTAWA — Because people worldwide depend on Amnesty International to stop torture, killings and all kinds of human rights abuses, AI intends to move in new directions to better be able to do that, it says. It will:

- * take a more strategic approach to exerting pressure on human rights violators — by mobilizing "exactly the right combinations of people, skills, points of influence and actions so that we can stop specific violators in their tracks";
- * develop a stable and more diverse funding base;
- * build new "working partnerships" among members, donors and staff;
- * look for new opportunities for co-operation with other activists and organizations "across the human rights community in Canada";
- * take more effective measures to prevent violations by promoting human rights awareness and activism, and by alerting the world to potential crises.

Canada/Indonesia sign trade, human rights agreements

OTTAWA (HC) — Prime Minister Chretien and the "Team Canada" trade delegation, which includes six provincial premiers, have signed agreements with Indonesia on air transport, fishery products inspection, cultural co-operation and geomatics.

Chretien also announced on January 17 that Canada will assist the Indonesian National Commission on Human Rights (Komnas Ham) in its efforts to increase its ability to promote and protect human rights in Indonesia.

The Canadian Human Rights Commission will co-operate with other Canadian and Indonesian institutions by providing technical assistance, staff exchanges, training in monitoring human rights issues, studying international human rights "instruments," providing public education, and developing human rights centres in Indonesia.